

*KNOWLEDGE IS A SON*

OR

**Directions**  
**For your better Conduct,**

*Through the various  
and most important Encounters*

*W<sup>m</sup> of this Life. *Covenants**

*Under these Generall Heads*

- I. Studies, &c.
- II. Love and Marriage.
- III. Travell.
- IV. Government.
- V. Religion.

*Conclusion.*

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The Fourth Edition,  
*much enlarged by the Author.*


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for Thomas Robinson. 1656.



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## To the R E A D E R.

*Concerning this fourth Edition.*

**H**is having already (in three quarters of a yeare ) thrice run the Gantlet , without receiving any considerable Stripes, I have, in requitall of so much candor (denyed so more desert) made, not onely a considerable enlargement to the former Impressions, but published diverse other things in a New Peece, whereby I shall be fully satisfied, whether the applause already given be due to Fortune or Judgement; which there is some cause to question in relation to the generality, who are reported to roll their eyes most on that sheet, by some understood ( though never intended ) to

## To the Reader.

asperseth the vertue of Women. It cannot be denyed, but as I did then the imitation of Sea-men by designe, I may perhaps now cast out some empty stufte, to find play for the Whale-mouth'd gapers after Levity; least they should spoile the voyage, which, for the good of Posterity, I have so long made, beyond those Pillars, the liberty of these times hath afforded wisdome a larger Pasport to travell, then was ever able formerly to be obtained, when the world kept her fettered in an implicit Obedience, by the three-fold cord of Custome, Education and Ignorance.



To his Son.

Son,

**H**ave forborn to set your Name  
on the Forehead of these Apho-  
rismes, not that I am ashamed  
either of Them or You; but for such like  
Reasons.

First, because some Truths, I here in-  
deavour to make legible, the Tyranny of  
Custome and Policy labours to conceale;  
as destructive to the Project of Govern-  
ment; and therefore unlikely to passe by  
wise men, without a formall reproofe;  
who have been long since taught by un-  
erring Experience, That Ignorance drawes  
with the least reluctancy in the yoke  
of Obedience; being of so sheepish a Na-  
ture, as she is no bodies foe but her owne.

Next, to spare you the trouble of ar-  
ming your Reason, in way of defence, upon  
every Alarm They may receive from  
the Censures of wiser or weaker Judg-  
ments: For not carrying the markes of  
your particular Interest, you may stand, as  
it were, unseen, behind the Curtaine of In-  
differency, and heare, without blushing,

## To his Son.

*the Opinions of others, if Chance or your Will should please to make Them the object of their Discourse.*

*Amongst Whom, if any accuse them, as too cheap and obvious; they are unadvised Questioners of their owne Charter, in case they should be Fathers: who were never deny'd yet the freedome, to teach their Children to manage an Hobby-horse, without offering violence to Gravity or Discretion.*

*Neither do we so ordinarily fall, through the unevennesse or difficulty of the Way, as carelesnesse and ignorance in the Journals of former Experience: This makes it the greatest demonstration of Paternall Affection, like the Pelican, to dissect my selfe before you, and by ripping up mine owne Bowels, to let you see where the defects of Humanity reside; which are not onely the occasions of many corporeall Diseases, but of most of the Misfortunes accompanying this Life.*

*And though in passing through so much weakness, They are rendred more deficient, than considered in their owne Nature, in which they are; Yet, being the best I am able*

## To his Son.

to afford you, They cannot but be looked upon (by you) for as lively a Monument of my Love, as if they bare the Magisterial all Impresse of a Worke of Solomons.

And in regard of Time, none can be more opportune then this, in which men carry breasts of Steele against those of their owne Profession (some niceties excepted) under the imperious pretence of Religion.

If any blinded with Ignorance, or misled by a more candid Nature, should engage for the sufficiency of These, or any thing else I have writ, that may perhaps hereafter be made publicke: I am conscious of too many flaws in my selfe, to be swelld beyond my naturall proportion.

Your sake alone produced Them, that during the little time I have to live, you might turne to my Judgment, upon all occasions, without Trouble; and converse with me being dead without Feare.

There is no great difference between good daies, and evill, when past; yet if thus fortified by the Advice of a Father, no lesse then the Prayers of an incomparable indulgent Mother, you should breake out into Extravagancies, presuming on the Opinion

## To his Son.

of your own Judgment, and the mediation of our Love, (Though it would be the severest Curse remaining in the custody of Fortune, yet unlaid upon me:) I doubt not but to receive more Comfort, from a Patience able to beare it, then you shall from a Repentance sufficient to blot it out.

But it is neither Delight in me, nor Charity unto you, by Jealousy to antedate Crimes never yet committed; I desire you therefore to take these Admonitions, as marks to sayle by, not for presages of Shipwrack.

For any Fautes escaped here, through hast, or other infirmity, I hope your Love will be large enough to cover them; not exposing, out of Ostentacion or Idlenesse, your Fathers Shame: whereby not only what is perfect may prove usefull, but the very mistakes and Blots obtaine as great a Designe, by exercising your wit and industry in their Emendation; which I expect you should faithfully performe in relation to These, or any thing else you find, may traduce the Credit or stain the Memory of

Your loving Father, &c.

# ADVICE TO A SON.

## I. STUDIES, &c.



Hough I can never pay enough to *your Grandfather's* Memory, for his tender Care in my *Education*, yet I must observe in it this Mistake; That by keeping mee at *home*, where I was one of *my young Masters*, I lost the advantage of my most docile Time. For not undergoing the same Discipline, I must needs come short of their Experience, that are bred up in *Free-Schools*; who, by plotting to rob an Orchard &c. run through all the Subtilties required in taking of a Towne; being made, by use familiar to secrecy; & Compliance with opportunity; Qualities never after to be attained at cheaper rates, then the hazard of all; whereas these see the danger of Trusting others, and the rocks they fall upon, by a too obstinate adhering to their owne imprudent Resolutions; & all this, under no higher penalty then a Whipping:

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And

## Advice to a Son.

And 'tis possible, this Indulgence of my Father might be the cause, I afforded him so poore a Returne, for all his Cost.

But Though *Children* attain to an exacter knowledge; both of *Themselves*, and the *World*, in *Free* and populous *Schools*, then under a more solitary *Erudition*; Yet I thinke the *Charity* of our *Fathers* in nothing so much mistaken, as in the vast summes they employed in these (more seeming then reall) *Pious Uses*; which now much redounds to the prejudice of the *Plough*, and the more beneficiall *Manufactures* of our Nation: The sons of the *Menn* lying so long under this *lazy course*, that they are rendered ever after resty to *Travell* and *Labour*: which fills the *Common-wealth* with *Thieves* and *Beggars*; no way to be prevented, but by garbling out of them all *Boyes* of an *incapacity*, and retaining none that make not more then an ordinary demonstration of an extraordinary propensity to *learning*: since through the contrary *Practice*, we lie under  
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the Curse *Jeroboam* brought upon *Israel*: For by making the meanest of the People, both for Parts and Birth, and so of the least credit, *Priests*, Religion, is now fallen into contempt.

2. As your Education hath been befriended by a *Foundation*, so you may endeavour the Requital, if God makes you able: However, let not the contrary afflict you; since it is observed by some, That his name Who burnt the *Temple of Diana*, out-lasteth theirs that built it; a fortune God grant may never fall upon our *Universities*! Nevertheless, if Zeale, overheated in the narrow hearts of men ignorant and covetous, should dry up the *Fountaines of Learning*, by appropriating their *Revenues*, and demoishing those *Monuments* (to the shame of which forraign Nations resort in Pilgrimages, for to offer up honour and admiration to these Shrines, never empty of glorious Spirits, and returne more loaden with Satisfaction, then they could possibly bring Prejudice) yet she should pull down no more, then she had formerly

ly railed, when incited, by a contrary affection, to Charity and Knowledge: therefore, a provocation not strong enough to distemper a wise mans patience, who may easily observe, in his owne or precedent bookes of Experience, as great Maps of *Devastations*: For, if *one Age* did not *level*, what *another* had *erected*, Variety were lost, and no means left to render the present or future Generations famous or infamous. However such as, by disoblising Learning and good Wits, frown upon their Painters, cannot expect, their Pictures should be conveyed true or faire to Posterity.

3. Let not an overpassionate prosecution of Learning draw you from making an honest improvement of *your Estate*; as such do, who are better read in the bignesse of the whole Earth, than that little Spot, left them, by their Friends, for their support.

4. A *mixt Education* *sutes* *Employment best*. *Scholars* and *Citizens*, by a too long plodding in the same track, have their *experience* *seldome* *dilated* *beyond*

beyond the Circle of a narrow Profession; of which they carry so apparent marks, as bewray, in all Places, by their *Words* and *Gestures*, the *Pea* and *Company* they were brought up in, so that all wayes of Preferment are stopped against them, through others prejudice, or their owne naturall insufficiency; it being ordinary, in their Practice, to mistake a wilfull *Insolency* for a resolute *Confidence*, and *Pride* for *Gravity*. The shortnesse of the *Tudor*, their long restraint confin'd them to, not affording convenient roome to take a decent measure of *virtue* and *vice*. So by using others as they were dealt with themselves, repute is lost when they come to command: It being justified in History, that *slaves*, after they have forgot all feare of the *sword*, cannot shake of the terror of the *whip*. Therefore few not freely educated, can weare decently the habit of a *Court*, or behave themselves in such a mediocrity, as shall not discover too much Idolatry towards those in a superior orbe, or disdain in  
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relation to such as Fortune, rather than Merit hath possibly placed below them.

5. I have observed in *Collegiate discipline*, That all the *Reverence to Superiours*, learn'd in the Hall or Chappell, is lost in the irreverent discourse you have of them in your Chambers: by this, you leave the *principall businessse of Youth* neglected; which is, *to be perfect in Patience and Obedience*: Habits no where so exactly learned, as in the *Foundations* of the *Jesuites*, could they be fetcht thence without prejudice to Religion or Freedome.

6. If a more profitable employment pull you not too soone from the University, make some inspection into *Physick*; which will adde to your *Welcome, where ever you come*: it being usuall, especially for Ladies, to yeeld no lesse reverence to their *Physitians*, then their *Confessours*: Neither doth the refusall of Fees abate your Profit proportionably to the advancement it brings to your Credit: The Intricacy of the Study is not great: after an exact know-  
ledge

ledge in *Anatomy* and *Drugs* is attained: not hard, by reason of the late helps. Yet I Advise you This, under such Caution, as not to *Imagine the Diseases* you read of, inherent in your selves, as some melancholicke young men do, that make their first Experiments upon their owne bodies, to their perpetuall detriment: Therefore you may live By, not Upon *Physick*.

7. Do not prosecute beyond a superficial knowledge, any *Learning* that moves upon no stronger legges, then the tottering basis of *conjecture* is able to afford it: For though you may please your selfe in your owne conceit, it will not be so easie to satisfie others: The capacity of the ignorant lying as much below such Speculations, as the more knowing are above them: there remaining to all, in things dubious, a power to reject, or admit what opinions they please. Therefore no *Study* is worth a mans whole imployment, that comes not accompanied with *Profit*, or such unanswerable *Reasons*, as are able to silence all future debates; Not

to be found out of the List of the *Mathematicks*, the Queen of Truth, that imposeth nothing upon her Subjects, but what she proves due to believe by infallible *Demonstration*: The onely knowledge we can on earth gaine, likely to attend us to Heaven. As for *other humane Learning*, so much of it as is not hewed out of this rock, is nothing but Lumber and Formes, owned for the majesty and employment only of *Academies*, and of little better use then to find Discourse by the fiers side. Yet though it cannot be denyed, that *Number*, and *Measure*, were all the Journey-men God had during his six dayes labour; my memory reacheth the time, when the Generality of People thought her most usefull *branches*, *spels*, and her *Professors*, *Limbs of the Devill*: converting the Honour of *Oxford*, due for her (though at that time slender) proficiency in *this Study*, to her shame: Not a few of our then foolish *Gentry*, refusing to send their Sons thither, lest they should be smetted with the *Black Arts*, a terme found  
out

out by a no lesse darke *Ignorance*, the onely enemy to this Angelicall knowledge. Nor is this a prodigie in the circulation of Time, as might easily be instanced, did discretion allow the same liberty to the dissectors of the present age, as she doth for those past: Neither can you make application of any example better, then of this, to dissuade you from affording an immoderate proportion of Benevolence, or Malignity in relation to any thing, others condemne or approve.

8. *Huge Volumes*, like the Oxe roasted whole at *Bartbolmeu Faire*, may proclaime plenty of Labour and Invention, but afford lesse of what is delicate, savory and well concocted, then smaller Peices: This makes me thinke, that though, upon occasion, you may come to the Table and examine the bill of Fare, set down by such *Authors*; yet it cannot but lessen ingenuity, still to fall aboard with them; *Humane sufficiency* being too narrow, to inform with the pure *Soule of Reason*, such vast Bodies.

9. As the Grave hides the Faults of *Physick*, no lesse then Mistakes, Opinion and contrary applications are known to have enriched the Art with all; so many *old Bookes*, by like advantages rather then desert, have crawled up to an esteeme above *new*: It being the businesse of better heads perhaps then ever their writers owned, to put a glorious and significant *glosse* upon the meanest conceit or improbable opinion of *Antiquity*: Whereas *Modern Authors* are brought by *Criticks* to a strict account for the smallest semblance of a mistake. If you consider this seriously, it will learn you more moderation, if not wisdom.

10. Be conversant in the *Speeches*, *Declarations* and *Transactions* occasioned by the *last Wars*: out of which more naturall and *usefull knowledge* may be sucked, then is ordinarily to be found in the mouldy Records of *Antiquity*.

When I consider, with what *Contradiction Reports* arrived at us, during



ring our late civill Wars: I can give the lesse encouragement to the reading of *History: Romances*, never acted, being borne purer from Sophistication, then Actions reported to be done; by which posterity hereafter, (no lesse then Antiquity heretofore) is likely to be led into a false, or at best, but a contingent believe. *Cesar*, though in this happy, that he had a Pen able to grave into neat language what his Sword had first more roughly cut out, may in my judgment, abuse the Reader; For he, that for the honour of his owne Wit, doth make people *speake better*, than can be supposed men so barbarously bred were able, may possibly report they *fought worse*, then really they did. Of a like value are the *Orations* of *Thucydides, Livy, Tacitus* and most other Historians; which doth not a little prejudice the truth of all the rest.

Were it worthy or capable to receive so much illumination from one never made welcome by it, I should tell the World (as I doe you) *There is*

as little reason to believe, Men know certainly all they write, as to think they write all they Imagine: and as this cannot be admitted without danger, so the other, though it may in shame be denied, is altogether as true.

11. A few bookes well studied, and thoroughly digested, nourish the understanding more, then hundreds but gargled in the mouth, as ordinary Students use: And of these Choyce must be had answerable to the Profession you intend; For a Statesman, French Authors are best, as most fruitfull in Negotiations and Memoires, left by publick Ministers, and by their Secretaries published after their deaths: Out of which you may be able to unfold the Riddles of all States: None making more faithfull reports of things done in all nations, then Embassadors; who cannot want the best Intelligence, because their Princes Pensioners unload in their bosomes, all they can discover. And here, by way of prevention, let me informe you, that some of our late Embassadors (which I could name) impaired

paired our affaires, by *treating with* forrain Princes in the language of the Place; by which they did not only descend below their Masters dignity, but their own discretion: betraying for want of words or gravity, the intrinsick part of their Employment; and going beyond their *Commission*, oftener by concession, than confining themselves within it, or to it; the true Rule for a Minister of State, not hard to begained by a resolute contest: which if made by an Interpreter, he, like a medium, may intercept the shame of any impertinent speech, which eagernesse or indiscretion may let slip: Neither is it a small advantage to gaine so much time for deliberation, what is fit farther to urge: It being besides, too much an honouring of their Tongue and undervaluing your owne, to professe your selfe a Master therein, especially since they scorne to learne yours. And to shew this is not grounded on my single Judgment, I have often been informed, that the first & wisest

self *Earle of Pembroke*, did returne an Answer to the Spanish Embassador, in *Welch*, for which I have heard him highly commended.

12. It is an Aphorisme in Physick, That *unwholsome Aires*, because perpetually suck'd into the lungs, do *distemper* health more then *courser Diet*, used but at set times: The like may be said of *Company*, which if good, is a better Refiner of the spirits, then ordinary Bookes.

13. Propose not them for patternes, who make all places rattle, where they come, with *Latine* and *Greeke*; For the more you seeme to have borrowed from Bookes, the poorer you proclaim your naturall Parts, which only can properly be called your owne.

14. Follow not the tedious practice of such as seeke *Wisdom*e only in *Learning*: not attainable but by *Experience* and *naturall Parts*. Much *Reading*, like a too-great repletion, stopping up, through a concourse of diverse, sometimes contrary, Opinions, the Access of a nearer, newer and quicker

quicker *Invention* of your own. And for *Quotations* they resemble *Sugar* in wine, marring the naturall tast of the liquor, if it be good, if bad, that of it selfe a such patches rather making the *rent* seeme greater, by an interruption of the stile, then lesse, if not so neatly applyed as to fall-in without drawing: Nor is any *Theefe* in this kind sufferable, who comes not off, like a *Lacedemonian*, without discovery.

15. Spend no time in reading, much lesse writing *Strong-lines*: which like tough meat, aske more paines and time in chewing, then can be recompensed by all the nourishment they bring.

16. *Bookes* flatly writ debase your stile: the like may be truly objected to weak *Preachers*, and ignorant *Company*. Pennes improving, like childrens leggs, proportionally to their *Exercise* (so as I have seen some stand amazed at the Length of their own reach, when they came to be extended by Employment;) This appeared in the late King *Charles* who, after his  
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more imperious destiny, had placed him under the Tutorage of an unavoidable necessity, attained a *Pen* more Majesticall, then the *Crown* he lost. And, though *King James* had such an over esteeme of his owne *Learning*, that he imagined all who deserved in that kind, rob'd the Monument he sought to build to his Fame: the Foundation of which he fondly conceited to have laid in the Opinion of the World by his Printed *Bookes*, believing they would be valued by impartiall Posterity, at the same rate his Flatterers set them up to, in his life time; Yet in this he was so farre exceeded by his *Son*, that all that come after may learn, *Experience is a better Tutor then Buchanan.*

17. The way to *Elegancy of stile*, is to employ your pen upon every Errand; and the more triviall and dry it is, the more Brains must be allowed for Sauce: Thus by checking all ordinary Invention your Reason will attaine to such an habit, as not to date to present you but with what is excellent: and if void of

Affects,

Affectation, it matters not how means the subject is, There being the same Exactnesse observed, by good Architects, in the structure of the Kitchen, as the Parlour.

18. When businesse or Complement calls you to write *Letters*, Consider what is fit to be said, were the Party present, and set downe That.

19. Avoid *Words* and *Phrases* likely to be learned in base company, least you fall into the Error, the late Archbishop *Land* did: who, though no ill speaker, yet blunted his repute by saying in the Star-chamber, *Aden entred the Church, as a Tinker and his Bitch do an Ale-house.* But this may easily be declined by those who read for their imitation the incomparable lines of the late King, written in a stile as free from affectation as levity.

20. The small reckoning I have seen made (especially in their lifetime) of excellent *Wits*, bids me advise you, that if you find any delight in writing, to goe on: But, in hope to please

or satisfie others, I would not black  
 the end of a quill: For long experience  
 hath taught me, That *Builders* alwaies,  
 and *Writers* for the most part, spend  
 their money and time in the purchase of  
*Reproose* and *Censure* from envious  
 Contemporaries, or selfe conceited  
 Posterity. He that gets the good  
 word of his Reader, hath nothing else  
 to looke for, nor aske: Therefore if  
 you should happily attain your end,  
 Imitate an active Gentleman, I knew,  
 who passing by such as threw the  
*Barre*, would take it up and pitch it a  
 farre as he was able, the first time, and  
 so leave them. Now few could out-  
 throw him; and such as did, came short  
 in credit: Because it was the general  
 Opinion, that he who, without untro-  
 ssing, or making such a preparation as  
 the *Clownes* use to doe, could, at the  
 first, goe so farre, must needs with  
 other essay or two, have out-got  
 them all; though in truth he could  
 not. Thus had he not only his own  
 strength, but the Peoples, which lie  
 in Opinion, to advance him; NO 302



21. Be not frequent in *Poetry*, how excellent soever yourveine is, but make it rather your, *Recreation*, then *Businesse*. Because, though it swells you in your owne opinion, it may render you lesse in that of wiser men, who are not ignorant, how great a masse of *Vanity*, for the most part, coucheth under this *Quality*, Proclaiming their *Heads*, like *ships of War*, richer in *Trimming*, then *Lading*.

It is incident to many, but as it were naturall with Poets, to think others take the like pleasure in hearing, as they do in reading their owne *Inventions*. Not considering, that the generalitie of eares are commonly stopped with prejudice or Ignorance: Neither can the *Understandings* of men, any more then their *Tasts*, be wooed to find a like savour in all things: one approving what others condemne, upon no weightier an account, then the single score of their owne *Opinions*. Yet some, like infirme people, make it the chiefe part of their entertainment, to shew strangers their gony *Lines*; in which

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they doe not seldome become more unhappy, then those really diseased, who by such boldnesse doe sometimes heare of a *Remedy*, whereas the others render themselves incurable: For though neat *Wits* like faire *Ladies*, may take a Pleasure in making communicable the Beauty of their Parts; yet they both appeare most gratefull, when they are obtained with struggling and blushing.

22. The Art of *Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot thinke it worth any serious endeavour: The owner of that Quality being still obliged to the trouble, of calculating the difference, betweene the morose humour of a rigid Refuser, and the cheap and prostituted levity and forwardnesse of a mercenary Fidler: Deniall being as often taken for Pride, as a too ready compliance falls under the notion of Ostentation: Those so qualified seldome knowing when it is time to begin, or give over; especially *Women*, who doe, not rarely decline

oline in modesty, proportionably to the progresse they make in *Musick*, such (if handsome) being *Traps baited at both Ends*, and catch strangers as often as their husbands, no lesse tired with the one then the other.

23. Weare your *Cloathes neat*; exceeding, rather then comming short of others of like fortune; a charge borne out by Acceptance where ever you come: Therefore *spare all other wayes rather then prove defective in this*.

24. Never *buy* but with ready money, and be drawne rather to fix where you find things Cheap and Good, then for Friendship or Acquaintance, who are apt to take it unkindly, if you will not be cheated: For if you get nothing else, by going from one Shop to another, you shall gaine Experience.

25. Next to Cloathes, a good *Horse* becomes a Gentleman; in whom can be no great losse, after you have got the skill to choose him, which once attained, you may keep your self from being cozened, and pleasure your friend: The greatest danger is *Hast*: I never lov'd to

fix on one *Fat*, for then I saw him at the best, without hope of improvement: If you have fallen on a *bargaine* not for your turn, make the Market your *Chapman*, rather than a *Friend*.

26. *Gallop* not through a *Town*, for feare of hurting your selfe or others: Besides the indecency of it; which may give cause to such as see you, to thinke your Horse, or Braines, none of your owne.

27. *Wrestling* and *Vaulting* have ever beene looked upon by me, as more usefull then *Fencing*; being often out-dar'd by Resolution, because of the vast difference between a *Foyn* and a *Sword*, an *House*, and a *Field*.

28. *Swimming* may save a man, in case of necessity; though it looseth many, when practised in wantonesse, by increasing their confidence; Therefore, for Pleasure exceed not your depth; and in seeking to save another, beware of drowning your selfe.

29. Though *Machiavell* sets downe *Hunting* and *Hawking* in the Bill of Advice he prescribes to a Prince, as not onely

only the wholesomest and cheapest Diversions, both in relation to himselfe and his people, but the best Tutors to Horsemanship, Strategems and Situations on which he may have after occasion to place an Army. Yet these are so much in the disposition of Chance (the most delightfull part being wholly managed according to the sense of the creature) that by such crosse accidents, as do not seldome intervene, stormes of Choler are often raised, in which many humours flash out, that in a greater serenity prudence would undoubtedly conceale; so as I could name some, reputed owners of an habit of Policy, more ruffled, and farther put out of their bias by a small rubb lying in the way of their pleasure, then a greater could cause in that of their Profit. And as sinister events in these Pastimes deject a man below the ordinary levell of discretion, so a happy successe doth as often wind him up to such a joviall pinne, that he becomes a familiar Companion to those who can informe his judgement in little, but

what signifies nothing; and whom in a more reserved temper he would think it tedious to heare; yet cannot after shake off their acquaintance, without incurring the censure of Pride or Inconstancy. Neither am I led to this opinion by any particular disaffection, but out of the greater reverence I bear to the wisdom of Sir *Philip Sidney*, who said, that *Next Hunting he liked Hawking worst*. However though he may have falne into as hyperbolical an extreme; yet who can put too great a scorne upon their folly, that to bring home a raskall Deere, or a few rotten Conneyes, submit their Lives to the will or passion, of such as may take them, under a penalty no lesse slight, then there is discretion shewed in exposing them.

30. Such as are betrayed, by their easie nature, to be ordinary *Security* for their Friends, leave so little to themselves, as their Liberty remaines ever after arbitrary at the will of others. Experience having recorded many (whom their Fathers

had left elbow-roome enough) that have, by *Suretyship*, expired in a Dungeon. But if you cannot avoid this Labyrinth, enter no farther then the thread of your owne stock will reach; the observation of which will, at worst, enable you to baile your selfe.

Let not the *Titles of Consanguinity* betray you into a prejudiciall Trust. No blood being apter to raise a Fever, or cause a Consumption sooner in your poore Estate, then that which is nearest your owne; as I have most unhappily found, and your good Grandfather presaged, though God was pleased to leave it in none of our powers to prevent: nothing being truer in all *Solomon's Observations*, then that *A good Friend is never then un-naturall Brother*.

31. He that lends upon publick Faith, is Security for his owne many; and can blame none more then himselfe, if never paid: Common Debts, like common Lands, lying ever most neglected.

32. Honesty treats with the World upon such vast disadvantage, that a

*Pen* is often as *usifull* to defend you, as a *Sword*; by making *Writing* the witnesse of your *Contrasts*. For where Profit appears, it doth commonly cancell the Bands of Friendship, Religion, and the memory of any thing that can produce no other Register, then what is verball.

33. In a case of Importance, heare the *Reasons* of *Others* pleaded, but be intenc not to be so implicitly led by their judgments, as to neglect a greater of your *Owns*: As *Charles* of *England* did, to the losse of his Crowne. For as the ordinary Saying is, *Conus mony after your Father*. So the same Prudence adviseth, to measure the *Ends* of all Counsells, though uttered by never so intimate Friend.

34. Beware neverthelesse of thinking your selfe *Wiser* or greater then you are. *Pride* brake the *Angels* in *Heaven*, and spoiles all heads we find crackt here; for such as observe those in *Bedlam*, shall perceive their Fancies



to beat most upon mistakes in Honour, or Love. The way to avoid it, is, to be duly to consider, how many are above you in Parts, yet below you in Conditions. And that all men are ignorant in so many things as may justly humble them, though sufficiently knowing to barre out despaire.

Shun Pride and Baseness, as Tutors are to contempt; the first of Others, be the latter of your selfe: A haughty Carriage putting as well a meane esteeme on what is praise worthy in you, as an high Excise on that appears amisse; every one being more inquisitive after the Blemishes, then Beauties of a Proud Person; whereas the Humble Soule passeth the strictest Guards, with more faults, like the fairest month'd Traveller, without scorne, or so much as searching.

Though it be common with the King of Heaven, to Punish the wicked and Reward the good; yet we find him said to Resist no vice, but Pride, nor Exalts other vertue, then Humility: That being the only  
Sin

Sin we read of, ever brake into his Court, unwashed by forgiveness; where she became the first precedent of God's lessening his Familie, and the Foundresse of Hell. Not are his Vicegerents upon Earth more suspicious to a *lofty look*, for any affection they do naturally beare to it, or it's owners: though sometimes they dissemble their dislike, out of the use they make of such good Parts, as have the ill fortune to be so accompanied. This vice being taken as intrusion upon *Majesty*, the onely birthright of Princes. Therefore (deare Sonne) let not the apprehension of your merit lead you up to this pinnacle, from whence many have fallen, to their utter ruine. Nothing you find about you being your owne, but scraps stollen from Bookes, and begged, or rather dearly bought of Experience: This proves the vanity of Pride, that though she is able to boast of no more then she

hath

hath received (the Hive being possibly alter'd, but not the Honey) Yet she is ravished so with the conceit of what she hath (a contemplation befitting only the Lord of all things) as to neglect a supply of what is wanting: which justly summed up amounts to more, then the abilities of any one man are able to reach.

35. King James used to say of a Person in a high place about him that he ever trembled at his approach; it minded him so of his *Pedagog*. Truth is, a *supercilious aspect* might be more sutable to the Court of Spaine, where men seeme wiser then they are, then that of England, where they for the most part were wiser, then at first sight they appeared to be: No Princes delighting to see *Anxiety* painted before them, when free from perturbation themselves; no more then a joyfull countenance, when their affaires or humour calls for a contrary aspect: to which a Courtier is bound in wisdom to conform.

dome to sute his *Gestures*; who are more generally pleased with a *Sanguine complexion*, then such as owne a *dismall and melancholly look*. But *Kings* are *Heteroclites*, and so farre from being comprized under generall Rules, that it is not possible sometimes for Patience her selfe to decline their Malignity, or find a temperament sutable unto them: onely this I leave you as an Experimented Aphorisme, that at all times, but especially when good or bad *newes* is expected, such as *whisper*, make any *sudden noise*, or *approach hastily* to the Throne, put them in disaray, either by deluding their Hopes, or anticipating their Fears. In a word, the best way to keep you in esteem with great ones, is, to observe such a mannerly circumspection, as your *accesses* may be neither terrible, nor tedious.

36. To *whisper* with another, in company of your betters, is *uncivill*, and the more eminent the person is, the greater suspicion it raiseth, who owne an interest in the exposition of all things done

done or said in his presence by meaner men. Nor is it safe to powre a *secret* publickly into the eare of a *Prince*, at the suit of a lesse weighty occasion, then that of an unavoidable necessity: such *Intimacy* alaruming not onely the suspicion of *Enemies*, but the envy of *Friends*; since every one his eyes chance to glance upon, during your discourse, imagins himselfe the subject treated about: The pride, a *Secretary* of State took in this seeming, but not seldome, destructive Honour, did in my time so perplex the *Minion*, as he procured his ejection, without affording any other reason, then his *whispering with the King*, in his presence, taken then for an high presumption, however it may seeme now the formes of Honour are altered.

37. When you *Speake* to any (especially of *Quality*) looke them full in the Face: other Gestures bewraying want of Breeding, Confidence, or Honesty: Dejected eyes confessing, to most judgements, guilt, or folly.

38. *Impudence is no Vertue, yet able*

to begger them all; being for the most part in good plight, when the rest starve; and capable of carrying her followers up to the highest Preferments; found as usefull in a Court, as Armour in a Camp. Scotchmen have ever made good the truth of this, who will go further with a shilling, then an English-man can ordinarily passe for a crowne.

¶ 39. I do not find you guilty of Covetousnesse; neither can I say more of it, but that like a Candle, ill-made, it smotheres the splendor of an happy Fortune in its owne grease.

¶ Yet live so frugally, if possible, as to reserve something, may enable you to grapple with any future contingency. Provide in youth; since Fortune hath this proper with other common Mistresses, that she deserts Age, especially in the company of Want.

¶ But I need not use other perswasions unto you concerning Thrift, then what the straitnesse of your owne Fortune points you to; more contracted by others Covetousnesse than my Prodigality;

40. Keepe no more *Servants* then you have full employment for: And if you find a good one, looke upon him under no severer aspect then that of an *humble Friend*: the difference between such an one and his Master residing rather in Fortune then Nature. Therefore doe not put the worst constructions upon any thing he doth well, or mistakes. Thus by proportioning your carriage to thole below, you will the better bring your mind to a safe and easy deportment to such as Fate hath set above you. To conclude, *Servants* are ever sharers with their Masters in Prosperity, and not sedome an occasion of destruction in bad-times by fomenting Jealousy from without, or Treachery within.

41. Leave your *Bed* upon the first desertion of Sleep: It being ill for the Eyes to read lying, and worse for the Mind to be idle; since the Head, during that lazinesse, is commonly a cage for uncleane thoughts.

42. It is no where wholesome, to *St*

lo

so long as you are able: especially in *England*, where Meat, aptest to in-  
 veagle the stomach to an over-reple-  
 tion, comes last: But in case you trans-  
 gresse at one meale, let no perswasion  
 tempe you to a second repast, till by  
 a fierce hunger you find your selfe  
 quite discharged of the former Ex-  
 cesse: An exact observance of this,  
 hath under God, made me reach These  
 Times, and may, through his mercy,  
 preserve you for better. I have heard  
 that the *Indians*, by the great mode-  
 ration they use, are well able to digest  
 raw flesh; thought by some of more  
 naturall, if not easie concoction, than  
 what is dry-rosted.

Drinke not, being Hot, unlesse  
 Sack, &c. such draughts residing ra-  
 ther in the Palate and Throat, than  
 Stomack, and and so safer quenched  
 by Gargles, Liquorish, a Cherry, or  
 Tobacco; the Use of which I neither  
 perswade nor prohibit, having taken it  
 my selfe, since sixteene, without any  
 extraordinary markes of good or ill;  
 but cannot approve nosing, or swal-  
 lowing



...owing it downe: as many to my know-  
ledge, have done, not long-liv'd.

43. Nothing really acceptable to  
the Gusto of Humanity, but Prudence  
may experiment without *Dissolution*, or  
by waking the clamorous Multitude  
(gratified in all opportunities they  
have to accuse others, though farre  
more guilty themselves: ) a Temper  
not possible to be attained by the  
lovers of *Drinke*, which will not  
only render my *Reasons*, but your own  
uselesse.

Let no incivility in the administra-  
tion of an Officer provoke you to a  
contempt of the Authority he acts  
by: many being quick in my memory,  
who, out of scorne to be catechized by  
a *Constable*, have summ'd up their  
dayes at the end of a Watchman's  
Bill: who being armed with Law  
ought not in Reason to be resisted,  
since, if you are no Malefactor, he  
attends for your preservation. Not  
is there a capacity of finding Honour  
by night about those, that can lay  
claime themselves to none by day-  
light;

light, and through whom a single drop of Silver will carry you more safe than a sword. Therefore let this folly be the birth-right of Drinke. I would have only Dinners assigned for friendship; in hope that such begin then, though they out-fit the Son, will be delivered of the fury of the distemper before the Watch be set.

Were Drinke capable of Counsel I should advise, if unfortunately overtaken by such a Distemper, not to remove from the place you received it in, by which some part of the Shame may be avoided, and more of the Danger attending the irregular motions of the giddy Spirit.

Drinke, during the operation of the Distemper, will act all the Humors habitually in Mad-men: Amongst both which I have seen some very Zealous and Devout, who, the fit once over, remained no lesse Profane. This proves, Godliness capable of being fained, and may raise an use of Circumspection, in relation to such as professe more then is suitable to human

humane frailty.

44. He that allwaies regulates his Diet by the strict Rules of Physick, makes his life no lesse uncomfortable to himselfe, then unsociable unto others: The like doth he that useth palpable Plots in triviall things; who is made by this so suspected in Commerce, as none will approach him unarmed with the like weapons: For though *Wisedome* may purchase reverence, and attention; *Subtily* (distinguished from it only by a sly Carriage) raiseth alwaies suspitions: Wherefore, *The Closenesse of the Heart*, in matters of Consequence, is best concealed, by an opennesse in things of lesse Moment.

45. Experience hath found it nolesse dangerous, in being the Chiefest at a merry Affignation: Since what is of evill favour falls most to their Messe at the upper end of the Table; but good to the meaneest, who have the impudence to scramble up any thing that suits to their advantage, as readily as they can have Oaths

to decline what may redound to the losse.

Beware what *Company* you keep since *Example* prevails more than *Precept*, though by the Erudition dropping from these Tutors, we imbibe, all the tinctures of Vertue and Vice: This renders it little lesse than impossible for Nature to hold out any long Siege against the batteries of Custom & Opportunity.

46. Let your *Wit* rather serve you for a Buckler to defend your selfe by a handsome Reply, then a Sword to wound others, though with never so facetious a *Reproach*, Remembering that a *Word* cuts deeper than a *sharp Weapon*, and the wound it makes longer in curing: A blow proceeding but from a light motion of the Hand agitated by Passion, whereas a disgracefull Speech is the result of a low and base esteeme settled of the Party in your Heart.

47. Much *Wisdom* resides in the *Proverbs* of all Nations, and therefore fit to be taken notice of; of which  
numb

number this is common amongst  
us, *Play with me, but hurt me not*:  
It being past peradventure, that  
more *Duels* arise from Jest then Ear-  
nest; and between Friends, then Eni-  
mies, serious Injuries seldome happen-  
ing but upon premeditation, which  
affords Reason some, though perhaps  
no full Audience, whereas this ex-  
temporary Spirit conjured up by  
shame and smart, harkens to nothing  
but the rash advice of a present Re-  
venge.

48. If an *Injury* be of so ranke a  
Nature, as to extort (in point of Hon-  
our) an *unsavoury Word* (never  
suitable to the mouth of a Gentleman)  
Sword-men advise, to second it with  
a Blow, by way of prevention, least he  
striking first (which cannot but be  
expected) you should be cast behind-  
hand. But this their Decree not  
being confirmed by *Act of Parliaments*  
I cannot find it suitable with Pru-  
dence or Religion, to make the Sword  
Umpire of your owne Life and ano-  
thers; no lesse then the Law, upon  
no

no more serious an occasion, than the vindication of your Fame, lost or gain'd, by this brutish valour, is the opinion of none that are either wise or pious. It being out of the reach of question, that a *Quarrell* is not to be serv'd up to such a height of indiscretion, without arraigned one or both parties of Madnesse: Especially since formal *Duels* are but a late invention of the Devill's, never heard of, in relation to private Injuries among the Romans the *Gladiators* fighting for their Pleasure, as the *Herarii* and *Curarii* for the safety of the People. It cannot be denied, but that Story layes before us many kills for private revenge, but never accompanied with so ridiculous a Formality, as the sending of *Challengers*, which renders the *Dead* a *Graver Murderer*, then he is that kills him, as being without doubt the Author of his owne Death. This makes me altogether believe, that such will neerer walke with the *Manhood*

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Manhood had its Originall from *Romances*, in which the Giant is designed for death, and the Knight to marry the Lady, whose Honour he hath preserved; not so gently treated by the *English law*, where if his leggs or friends be not the better, he is hang'd, and his Estate confiscated, to the perpetuall detriment of his Family: besides the sting of Conscience, and a naturall feare, like that of *Cain's*, attending Blood, by which the remainder of life is made tedious and miserable to such unfortunate men, who seeme in all honest Company to smell too strong of Bloud, to be taken into any intimate Relation.

49. *Prosecute* not a Coward too farre, least you make him turne valiant to your disadvantage: it being impossible for any standing, even in the worlds opinion, to gaine glory by the most he can have of those that lie under such a reputation besides, *Valour* is rather the *Product* of *Custom*, then *Nature*, and often found, where least expected:

C

expected, do not therefore waken it to your prejudice, as I have known many, that would still be *Insulting*, and could not see when they were well.

50. *Speake disgracefully* of none *Ordinaries*, or publick *Meetings*: least some *Kinsman* or *Friend* being there should force you to a base *Recantation*, or engage you in a more indiscreet *Quarrell*: This renders all *Free Discourse* dangerous at *Meetings* of mixed *Companies*.

51. Carry no *Dags* to *Court*, or any publicke *Place*, to avoid contests with such as may spurne, or endeavour to take them up: The same may be said of *Boyes*, not wise or strong enough to decline or revenge affronts; whose *Complaints* do not seldome engage their *Masters*; as I knew one of *Quality* killed in the defence of his *Page*. The like danger attends such as are indiscreet, as to *Whores* in the *Street*, in which every one pretends to have an interest for his money, and therefore unwilling to see the

money



monopolized, especially when they have got a pot in their pate.

52. *Reveale* not the pranks of another's *Love*, how serious or ridiculous soever you find them; it being unlikely the mirth should compensate the danger: By this you shall purchase your selfe a *retentive faculty*, and sell your Friend a stronger confidence of your *secrecy*; hanging on him the lock of a perpetuall Obligation, of which you may ever be keeper of the Key, either out of Love or Feare: yet many other Faults are not more dangerous to commit, then know without detecting.

53. Be not *Trumpet* of your owne *Charity*, or *Viues*; for by the one you disoblige the Receiver, as well as loose your Reward; and by the other, you alarme the Centures of men, most being condemned through the evidence they give against themselves, by their words and gestures.

54. If it be *Levitie* and *Ostentation*, do not boast when you do well, in what

Classe of Folly must they be ranked that brag of the Favours of Women rendring themselves, by this, no lesse fraile, then they; it being more shame for a Man to be leakie and incontinent at the Mouth, than for a Woman to scatter her favours.

55. To make love to married women doth not only multiply the Sinne but the danger, neither can you, in question'd by her husband, use, with hope of victory, any sharper Weapon than Repentance, sheathed in a modest excuse.

56. Fly, with Joseph, the Embraces of great Ladies; lest you loose your libertie, and see your legges rot in the stocks of the Physician, they being often Unwholsome, even so unreasonable, as to exact a constancie from you, themselves intend not to observe; perverting so farre the curse of God, as to make your desires subject to theirs.

57. Usher not women to Masked Playes, or other such publike Spectacles to which you have not an easie access.

for Money or Favour: such places  
being apter to create injury, they af-  
ford an handsome opportunity for  
revenge: Besides, if those you carry  
be old and deformed, they disparage  
you; if young and handsome, them-  
selves.

C 3

II. Love

## II. Love and Marriage.

To the Reader, concerning the following Discourse of *Love*,  
and *Marriage*.



His had not appeared being a result of more juvenile yeares, but that I feared, if left alone, it might hereafter creape abroad from under a false impression, and become more scandalous to that sexe, than becomes my Complexion or Obligation. Therefore, to vindicate me from the lesse inhumane then unnaturall imputation of a Woman-hater, I do here protest with a reference to their Charity and my owne most serious Affections, That the Partie advised had been a Daughter, my inke must have cast blacker, than the rich graine of their Angelicall Beams is capable to be aspersted by. In being ob-  
servable

servable, That such Idolaters as made  
She-Daisies the object of their worship,  
were, by all, celebrated for most Learning,  
Wisdom and Civility. Nevers  
thelesse, though Women be Cordials  
when desire is past, and Juleps while  
the heat continues, yet since it is ordinary,  
for Dablers in Beauty to mistake  
Poyson for Physick (such feminine Boxes  
are alwaies bearing Drugs sutable to  
their Inscriptions, but being often painted  
with more Perfections, than they carry  
in them) I hope this Discourse may the  
better be excused, having the Example of  
Solomon to justifie the harshness of my  
Expressions, no lesse then his Follies to  
warrant the necessitie of the Caution;  
lest my Son Should mire himselfe and his  
hopes in the pursuit of such foolish flames,  
as have tempted the strongest, wisest and  
most religious out of the waies of Peace.  
I shall forestall the Reader with no farther  
Compliment, than That he would for-  
beare to condemne or praise beyond  
Reason; lest he should appeare too severe  
towards my Levitie, or Indulgent to his  
owne Adrostitie, in relation to Beautie.

## I. Love



Ove, like a Burning-glasse,  
 contracts the dilated lines  
 of Lust, and fixeth them  
 upon one object; bestowed  
 by our fellow-Creatures;  
 (the exacter Observers of the Dictates  
 of Nature) promiscuously, without  
 partiality in affection, on every distinct  
 Female of their respective *species*;  
 whereas Man, being restrained to a  
 particular Choise, by the severity of  
 Law, Custome and his owne more  
 stupendious Folly, out of a jealousy  
 to be rob'd of a present desire, is so  
 hurried away with the first appariti-  
 on of an imaginary Beauty, (supposed  
 by his Fancy, grossly abused by her  
 servants the Senses, corrupted and sub-  
 orn'd through an implacable appetite,  
 which Nature for her owne end of  
 continuance, stirs up in all to this flesh-  
 ly Conjunction) That no Reason can  
 for the present be audible, but what  
 pleadeth

pleadeth in favour of this soft Passion; which makes a deeper or lesser impression, proportionable to the temper of the Heart it meets with; causing Madnesse in some, Folly in all; placing, like stupid Idolaters, divinity in a silly Creature, set by the institutes of nature in a far inferiour Classe of perfection to that which makes it his business to worship and adore it; Imagining as false felicities in the Fruition, as they apprehend miseries in the Losse: when all they desire is but the fruit of that Tree, the kernell of that apple, which first destroyed us all, faire to sight, but of fatall and dreadfull consequence to the taster; rendering Him subject to slavery, that was borne free: and suffering Her to command, who ought in righter reason to serve and obey.

2. To cure *Youth* wholly of this Desire; were as uneasy a task, as to deuest it of Humanity; Therefore I expect you should be tossed in this Storme, but would not have you shipwrack't, by contracting your selfe to the Ocean, unlesse, with the Duke

of *Venice*, you might yearly repeat the Ceremony to as great an advantage.

3. For if ever *Marriages* were on all sides happy (which is no Schisme to doubt of) experience never found them among such, as had no other dealing, but what they received from the flames of *Love*; which cannot hold without Jealousie, nor breake without Repentance, and must needs render their sleep unquiet, that have one of these *Caddis* or Familiars still knocking over their pillow.

4. Those *Vertues*, *Graces* and reciprocal *Desires*, bewitched Affection expected to meet and enjoy, Fruition and Experience will find absent; and nothing left but a painted Box, which Children and Time will empty of Delight; leaving Diseases behind, or, at best, incurable Antiquity.

5. Therefore I charge you, (as you will answer the contrary another day to your Discretion, and upon the penalty of a bitter, though vaine Repentance) not to truck for, or entertain commerce upon the credit of *Marriage*.



age, with a solitary, that is, an *un-  
adorned Beauty* of which if really inten-  
ded; you question your owne Judge-  
ment; if otherwise, the Honesty of you  
both: ) From whence I have knowne  
such sad consequents to result, as have  
made some ( wise enough to presage  
the mischief of the event ) so far con-  
cede to the teares and misery of the  
Patty, as they have cast themselves  
out of meere pity and conscience, into  
the precipice of *Marriage*; burying  
their own fortunes and future felicity,  
only to satisfie the affection of another.

6. *Marriage*, like a Trap set for flies,  
may possibly be ointed, at the En-  
trance, with a little Voluptuousnesse,  
under which is contained a draught of  
deadly Wine, more pricking and tedi-  
ous than the Passions it pretends to  
cure, leaving the Patient in little quiet-  
er condition in the morning, than him  
that hath over-night kill'd a man to  
gratifie his revenge.

*Eve*, by stumbling at the Serpents  
solicitations, cast her Husband out of  
*Paradise*: nor are her Daughters later

foot, being foundered by the heat of Lust and Pride: and unable to beare the weight of so much of our Reputation, as Religion and Custom hath loaded them withall; that an unballasted Behaviour, without other Leakage, is sufficient to cast away an Husbands Esteem: Neither doth the penalty of a *Light Report* laid on the *Mother*, conclude there, but diffuseth it selfe, like a Leprosie, over *Posterity*, being uncapable of any other cure, than length of time can deduce out of forgetfulness.

7. It were something yet, if *Marriage* could answer the expectation of all she boasts the cure of, in the large Bill, our Mountebank-Teachers proclime in every street, which, upon triall, shee often comes so farre short of, as to satisfie none; But rather aggravates the finnes, of Solitude, making simple *Fornication* to sprout into *Adultery*. And if it happen that your *Wife* be impotent or infelld (as not a few are) with one or more of those loathsome *Diseases* incident to weak feminine nature

nature, which render her unsociable, you are posted off, both by Lawyers and Divines, to the same patience, I do here more opportunely propose, before you are fallen under so mischievous and expensive a Conjunction.

8. If none of my Perswasions, nor others wofull Experience, daily meet with in the world, can deterre you from Yoking your selfe to anothers desires, make not a celebrated Beauty the object of your Choice; unless you are ambitious of rendring your house as populous as a Confectioners Shop; to which the gaudie Wasps, no lesse than the liquerish Flies, make it their businesse to resort, in hope of obtaining a lick at your Honey-pots which though bound up with the strongest obligations or resolutions, and sealed by never so many protestations, yet feminine vessels are obnoxious to so many frailties, as they can hardly bear without breaking, the Pride & Content they naturally take in seeing themselves adored; Neither can you  
according

according to the loose custome of England, decently reſtraine Her from this Concourse, without making demonstration of jealousy towards her (by which you confesse your selfe a Cuckold in your own imagination already) or Incivility to such as come to visit you; though it may be strongly presumed, Your-sake hath the least share in this Ceremony; however tied in manners to attend with patience, till his *Worship*, perhaps his *Lordship*, hath pumped his wit dry, having no more Complements left but to take his leave; Thus, with his Invention rebated, but not his Lust, he returnes home; where the old preserver of baudery, his Kinswoman, perceiving, by his dejected countenance, that he came short of his desires, and wanting a new gowne, imbarks her selfe for the employment; and to put the honestest face upon so ugly a designe, she contracts a straight alliance with your (yet possibly-unconquered) Bedfellow, and under pretence of a Gossiping, or perhaps a voyage

to some Religious Exercise, hurries her away in his *Honour's* Coach to a Meeting-house, where though she be taken by Storme, is fairely sent home with Bag and Baggage, being only plundered of what you are not likely to misse; And finding it unsafe to complaine, returnes againe upon her parole, or so often as her new Governour pleaseth to summon her; shekening the Fault under Custome, your unavoidable Fate, or perhaps Providence (which for their excuse, some are wicked enough to pleade) till her Forehead be as much hardened with Impudence, as yours is by Reproaches, &c. And yet he is the happier owner, who hath a Wife wise enough to conceale the reall Hornes of her husband, than she, that being innocent, doth by her light carriage make the base symptomes appeare in the world's opinion: Oh remember this, when you are about to forget the Pleasure and Saftey, only to be found in a *Single Life*.

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If you consider *Beauty* alone, quite discharged from such *Debentur's*, as she owes to the Arts of *Tire-women*, *Taylor's*, *Shomakers* and perhaps *Painters*; you will find the Remaines so inconsiderable, as scarce to deserve your present thoughts, much lesse to be made the price of your perpetuall Slavery. Be not then led, like a Child, by these gaudy *Butter-flies*, amongst the bryars and nettles of the world, since obtained, a little time and use will weare off their fading colours, leaving nothing in your possession but a bald drowly *Moth*; which if good, will by accident, if bad, make it her businesse to discontent you.

9. The *Englisb lawes* are composed so far in favour of *Wives*, as if our Ancestors had sent Women to their Parliaments, whilst their Heads were a wool-gathering at home, allowing no abusing of *Husbands*, capitall, nor *Marriage* dissolvable, but in case of *Adultery*, not subject to prooffe but under the attests of two *Witnesses* at one

one and the same time: Nor is non-cohabitation a sufficient discharge from His keeping all such Children, as Her Lust shall produce during his abroad betwene the four *English Seas*, so as if his wife be a *Strumpet*, he must banish himselfe, or deale his bread and clothes to the spurious Issue of a Stranger; withrallome, no wise man would sell himselfe to for the fairest inheritance, much lesse for trouble, vexation and want during Life. Whence it may be strongly presumed, that the hand of *Policy* (which first or last brings all things expedient to humane society, under the imperious notion of Religion) hung this Padlock upon the liberty of men, and after Custome had lost the Key, the *Church*, according to her wonted Subtilty, tooke upon her to protect its delivering in her Charge to the people, that *single wedlock* was by divine Right, making the contrary, in diverse places Death; & where she proceeded with the greatest moderation, Excommunication:

Excommunication: condemning thereby (besides foure fifth parts of the world) the holy *Patriarchs*, who among their so frequent Dialogues held with their Maker, were never reproved for multiplying *Wives* and *Concubines*: reckoned to *David* as a Blessing, and to *Solomon* for a marke of Magnificence. Neverthelesse the wily *Priests* are so tender of their owne Conveniencies, as to forbid all *Marriage* to themselves, upon as heavy a punishment, as they doe *Polygamy* unto others: Now if nothing capable of the name of Felicity was ever, by men or Angels, found to be denyed to the *Priesthood*, may not *Marriage* be strongly suspected to be by them thought out of that list: though to render it more glib to the wider swallow of the long-abused *Laitie*, they have gilt it with the glorious Epithite of a *Sacrament*, which yet they loath to clog their owne stomachs withall. However the patient submission to the Institution of *Marriage* is the more to be wondred at, since *Man* and



and *Woman* not being allowed of equal strength, are so far prevailed upon by *Policy*, as quietly to submit themselves to one *Yoke*.

10. Yet this may be said for it, that as men suffer themselves to be bound, when they are cut of the *stone*, or any sharp Disease, being conscious of their want of Resolution or Constancy; From whence the wise Operator takes so great an advantage, as not to let them loose, till they have obtained their Cure: So the grave *Law* settles by this way our wild and wandering Affections, converting them to the publick benefit, perswading such as are willing to heare her, That *A wife is a Medicine both for strong and weake*, quenching the fire of the one, no lesse then restoring the heat of the other: Being the true and shorter part of the *Tally*, without which man can render no just Account of his Life; thought too smooth and oily to climb Heaven, unlesse mingled with the vineger of *Marriage*.

11. Neverthelesse

11. Neverthelesse there is not any other necessary constraint to this *Conjunction*, but what results from understandings so muffled, for the present, that they cannot discern, that *Marriage* is a Clogge fastened to the neck of Liberty, by the jugling hand of *Policy*; that provides only for the generall necessities of all in grosse, not the particular conveniencies of single persons; who, by this, give stronger Securitie to the Commonwealth, than suits with Prudence or Liberty. And to such as aske, How should the world subsist, did all observe the like caution? It may be answered, As well as without Uothrifts, who by spending their estates profusely, make way for wiser men to be the more happy: and as it is impossible to find a dearth of the latter, though not compelled thereunto by any other Law, then the instigation of their owne Folly; so doubt not but there will be enough found of the former, to stock the world, without

not putting so chargable an experiment on your owne convenience.

12. We brooke nothing well, *Restraints* ties us to: Therefore some take more content in sharing a *Mistresse* with others, then they can find in the sole Fruition of a *Wife*: the reason is, *Strangers* are taken for *Dainties*, *Wives* as *Physick*. *Riches* and *Honour* were in the same predicament, but that they still leave something behind to be desired, *Lust* nothing, beyond the repetition of the same again, which after a few enjoyments grows tedious. Other Courses weary us which *Change*, this with *Continuance*.

13. Aske your selfe, what desire you ever attained, that a long and often repeated *Fruition* did not render tedious, if not loathsome, though the thing wished for remained in the perfection it was before enjoyment? And can your Reason promise you, to continue the same

same unto *Beauty*; so transitory, as it is in a manner lost, before you can truly consider, whether it belongs to Nature, or the *Dresse*? therefore when discontented with your present condition, tumble towards any Change, rather then into that bottomlesse Pit, out of which no Repentance can bayle you.

14. After that *Age*, *Wearinesse*, *Wisdom* or *Business* hath dispossessed you of this dumb and deafe *amorous Spirit*, and concluded all desires to *anxious vanities*, it is possible your *Wives* appetite may encrease, and that Disease of *Lust*, which your Youth cured before she had leasure to discover it, may then unseasonable interrupt your sleepe; calling for That, there shall be nothing in her, but importunity, to provoke you to; nor in you, but the desire of quiet, and to conjure downe the fierce Devill of *Jealousy*, which hants the houses of Married folkes, rendering them no lesse unhappy, dismall, and clamorous, then the Temple of *Melich*, where such Clad

children and Servants, as you most delight in, shall passe through the Fire of daily contention.

15. Were it possible to assigne to your Choice the *Vertues* of your *Mother*, which I confesse are inferiour to none; and fancy a *Son*, with as rich Parts as imagination is able to endow a creature withall; yet a *Daughter* may come, that for want of Good Behaviour, or care in Marriage, shall infuse so much gall into your cup, as will be able to imbitter all the pleasure taken in the rest. Or if you should escape this in regard of one, the least deformity happening to any of the others, will cause more griefe, then all the towardlinesse of the most perfect can out-talke.

16. Our Beldame *Eve*, to save her longing, sold us all for an Apple; and still as wee fall into the same desires, apprehending felicities in things we never tryed, we are carried away by her peevish *Daughters*, the true *Sycamore* wife *Ulysses* stopt his eares against; who under pretence of Pleasure and Love,

Love, lead us in to Dens and obscure  
Holes of the Rocks, where we consume  
some our pretious Time and burn  
our Parts, (which might enable us to  
despise or honour this world, as best  
suited our complexions) feeding, all  
our lives upon the dry bones of Wars  
and Affliction; and like *Athen*, torn  
by our Families; Nothing being more  
certaine, then that a Married man  
changeth the shape of naturall Free-  
dome, and inrols himselfe among  
such as are rendered Beasts of burden  
under Reason of State, whereas those  
unclog'd with this Yoke, if they like  
not the service and discipline of their  
owne, may the easier exchange it for  
that of any other Commonwealth.

17. Though nothing can wholly  
disengage *Marriage* from such *Incon-  
venience*, as may obstruct felicity, yet  
they are best palliated under a great  
*Estate*; all other Arguments for  
receiving commonly confutation from  
Time and Experience, or are evaporated  
by Fruition: *Birth* imposing a neces-  
sity of Charge, as *Beauty* doth of  
Jealousy.

can zealously, if not of a bad report; Inno-  
cency being often found too weak  
to guard it selfe from the poyson of  
tongues. *18.* The true extent of *her Estate*  
; and therefore is first to be surveyed before  
You entaile your selfe upon the Ow-  
ner; And, in this, common Fame  
is not to be trusted, which for the  
most part dilates a *Portion* or *Joynture*  
beyond its naturall bounds; proving  
also not seldome litigious; and *that*  
order *and given by Will*, questionable; by  
which Husbands are tied to a black-  
like Box, more miserable then that of  
the *Pandora*; there being in the Law hope  
of nothing but trouble and inju-  
rice. Neither do *Widdowes* seldome  
roll out their *Estates* out of their owne  
reach, the better to cheat their Hus-  
bands, perverting so farre the course  
of nature, as to make him thrash  
for a Pension, who ought  
to command all. This requi-  
res *Love* to be ushered, into this  
undissolvable Noose, by Discretion;  
since

since it hath rarely fallen within the compasse of Example, that both parties (if wise) should be cordially pleased with their bargaine: Therefore the Yoke of Marriage had need be lined with the richest stuffe, and softest outward conveniences, else it will gall your Neck and Heart, so, you shall take little comfort in the Vertue, Beauty, Birth, &c. of her whom you are coupled.

19. As the fertilitie of there ensuing yeare is guessed at, by the height of the river Nilus, so by the greatness of a *Wifes* Portion may much of the future conjugall Happinesse be calculated: For, to say truth, a *poore Marriage*, like a Fathers Theft or Treason, entailes shame and misery upon Posterity; who receive little warmth from the Vertue, much lesse from the Beauty of their Mother.

The best of husbands are Servants, but he that takes a *Wife* wanting Money, is a slave to his affection, doing the basest of Drudgeries without wages. Experience cries in the Street



in the Streets, that he who takes his *Maid* both into the Marriage-bed, finds her no dially esse imperious a Mistressse, than he reason that is coupled in the highest Linkes: but for such as bring nothing, esteeme themselves slighted, if they command else not all, whereas better Educations are so apt to confesse an Obligation, than in those basely borne.

20. Yet take one who thinks herself rather *beneath* then above your *Birth*: since *honourable Persons*, as is reported of *Eagles Feathers*, in *their Bed*, consume all not of the same volume. *Riches* were in a like predicament, in relation to *Pride*, but easier *pass'd* by, because best able to bear the charges of her owne folly; whereas *Poore Lean Honour*, like *Pharo's Kine*, decimates the *Gentry* with whom they match, by multiplying the quantity of their Expenses.

21. I confesse *Vast Estates* are not so sensible of the inconveniences of *discreet Marriages*: as having, besides how greater Diversions, the staffe of power to keepe the lean wolfe from

the dore: *Want* being no lesse the  
 originall of most Sins, than the Mo-  
 ther of all Plagues: so as the depth of  
*Povertie* calling upon the bottomlesse  
 pit of *Despaire*, tempts the ill-bred *Son*  
 for want of better education (to  
 change a life, he thinks cannot be  
 made more wretched) to marry the  
 Chambermaid; by which the no lesse  
 unadvised *Daughter* learns to run  
 away with the *Groome*: Doe not the  
 carefull lookes of all Fathers give  
 evidence to the truth of that Saying  
*Children are uncertaine Comforts, but  
 certaine troubles.*

22. Therefore (*deare Son*) if you  
 find your selfe smitten with this poi-  
 soned Dart, imitate His prudence, who  
 chose rather to cast himselfe into the  
 armes of the Sea, and Travell, then to  
 let his Hopes and Parts wither in  
 those of a poore whining *Dido*; who  
 is no more able to give you Caution  
 for the continuance of her owne  
 Affection, then you are of yours,  
 of her Beauty.

23. I have heard a well-built

man compared, in her motion, to a Ship under Saile; yet I would advise no wise man to be her owner; if her Fraught be nothing but what she carries between Wind and Water,

*A neat Wench*; like a faire Picture, may adorne a Roome for a generall Commerce; or like a painted Inn-post, may tempt you as a Stranger, to while away some scorching houres; but to hang her in your Heart, and turne Host to a bare Holly-bush, is so high a Blasphemy against Discretion, that it would not onely exceed repentance, but pittie and forgivenesse, especially in relation to you, who have had these Rocks marked out on all sides, by the Advice or Splinters of an indulgent Father.

24. But if once you render yourselfe a Pupill to whining *Love*, he will lead you such contrary Politicks, as shall perswade you to make a League with Misery and embrace Beggery for a Friend: and after this you are capable of no higher honour, that

to be registred in one of his Martyrologicall Ballads, and sung by Dairy maids to a pitifull Tune.

25. To conclude, if you will need be a Familist and marry, must not the want of Issue among your greatest afflictions, as those do, that Cry, Give me Children, or else my Name dies; the poorest way of immortalizing themselves can be, and as naturall to a Cobler as a Prince, and not feldome out-reached by a Grave-stone: This proveth them no fooles that made their own choise, by *Adoption*, out of the masse of humanity, not confining themselves to such as the doubtfull chance of *Marriage* obliged them to: since Wives do worse then miscarry, that goe the full time with a Foole or a Booby at birth: yet lesse ugliness resides in the greatest personall Deformity, than in an ordinary Mulet of the Mind: nor can there be a greater dissemblance between one wise man and another, though Strangers in blood, than daily falls out betwixt them and themselves.

party's own Issue: so as it is rarely observed,  
 that a prudent Father begets a like  
 Son: in which, Nature proclames,  
 things of moment not made for  
 no Gallions, and to bury their rich  
 talents in the tedious commerce and  
 Give bathsome sheets of a Gilly Woman.  
 And if we consult right Reason, not  
 the Opinion, More of our Blood runs in a  
 ble Brother than a Child, the Surer-side  
 re being allwaies a stranger to the Fa-  
 ove-ly: The truth is, they are really no  
 w more ours, than the curls of our  
 se-quire, or parings of our nailes, car-  
 es saying often such Thoughts towards  
 Man, as we should detest any for, but  
 s do them: Made ours rather by Use, then  
 her Nature, as appeares in the rest of  
 Eve Gods Creatures, who looke no  
 ch longer after their Young, then whilest  
 an they are unable to shift for them-  
 selves: This also speakes an immo-  
 derate Sorrow for their Losse, as  
 he impertinent, as the like desire  
 he to procure them: none being truly  
 he capable of Felicity, that situate  
 out

out of the extent of their own reach, or are over-passionately affected with other forreigne misery, the what doth purely belong to themselves.

26. But if this favours too much of the *Stoick*, You may qualifie it, if you please: For I doubt not, but that zeale your *Youth* doth yet retaine towards the *Creed* and *Practise* of others (possibly not so well taught may at present make much of *T*ooke like *Blasphemy*: But when many Winters have snowed on your Head, as on your Fathers, you will think it *Canonicall*, and fit to be read *Posterity*.





To the WOMEN READERS,

Concerning the fore-going Discourse  
Of Love and Marriage.

**T**Hought the Multitude, that crowd  
of Error and Mistakes, like comets,  
hang their Eares, and situate their Judge-  
ments not according to the constant aspect  
of Reason, But the mutable and senseless  
Inspirations of Fooles and Criticks;  
commonly their Nurses, and according  
to whose Dialect this childish Monster is  
taught to prate; Yet I did not apprehend  
it so deaf to its owne Interest, and the  
pitifull voyce of wofull Experience, as to  
imagine any thing, looking like a Mole  
in the felicity of a Married man, which  
becomes not a Beame in the more tender  
eye of a Wife; To whom the cruelty of a  
tyrannicall custome hath allotted the hea-  
viest, and most uneasie end of the chain:  
Thought by mee sufficiently intimated in

that Epistle, set on purpose (in the former Editions) before this Section of Love and Marriage, to stay the Reader from any misprision, the drowsiest Ignorance could lead him into, for want of that Counterpane relating to Women; looked upon, at that time, as impertinent to insert, the Party I then labour'd for to arme, being a Son.

Therefore I hope I shall not need to implore all the Candor attending your other Excellencies, whose smallest skirts will be sufficient to cover me from the strife of tongues, voycing this a new taught-up Opinion, or, that I determine, a base Recantation, by which I should foully betray a heart no lesse ready to be your Foot-stoole in Age, then it was one of your triumphant Charriots during Youth: This being meerly intended to stay the loose Rable from dropping into any farther prejudice of my Innocency, by an equall balancing the Accounts of Marriage; seldome reaching the consent of both, especially where the Groom is wholly led in by Love, and the Bride hath nothing more permanent to accom-



pany her, than Beauty and Youth.

For if the Master of the Cabin finds a  
Bedfellow with her Concomitance, not  
only troublesome to stow, but an impediment  
inconsistent with his owne safety,  
during such a rough storme of intestine  
Warre, as my Quill was tossed in, when  
first laden with this Advice; His Mate  
cannot in ordinary discretion, be imagin-  
ed to lie easie, who, besides her owne  
particular grievances, hath his dunn-  
gers also to affright her; And by bus-  
ying the Regency of a Mistresse in  
the vassellage of Marriage, doth not  
only goe lesse in the former esteem her  
Husband had of her, whilst he lay un-  
der the strongest incantation of an un-  
satisfied desire, but ventures the forfei-  
ture of that antient Charter, by which  
Free Beauty is allowed a passport through  
all Nations where Civility or Honour  
Commands: Rendering her selfe in all  
distempered times (where single she might  
remaine in an harmlesse Neutrality) ob-  
noxious to an ill treatment from the con-  
trary Party to that her owners fortune,  
silly or friendship hath contracted him to.

Thus

Thus, like the Angels sent to the rescue of Lot, Women do not only run the hazard of their owne Contaminating by Marriage; to draw Men out of sins no lesse then punishments impending the barren and unnaturall delights of solitude, but alter their shapes, and embase their celestially Beauties, when by discharging their Husbands of the venome of Love, they swell themselves into the bulke and dangers of Child-bearing: Not seldome loosing their owne Name and their Families, to perpetuate that of a meer Stranger: And besides all this, they, in their highest ruffe, can be looked upon but as the best of Servants; Having nothing theirs in a more proper sence, then a Child hath, whose Father allows him to call any thing His, though without leave he may not dispose of the smallest part. Nor, in case of Melancholly Discontent, (not seldome haunting every corner of their Familie, which Women are tied to cure, or keepe company with) can they find such ready and safe diversions,

the waies of Men are in all places  
strewed withall; who bring free from  
Feare or Shame. (Shackles which men  
owne Law and Custome, not Nature or  
Justice hath cast in the way of the Wives  
felicity) they meet such content abroad,  
as is withheld from you sex under the  
Key of Conscience, or covered from  
your desires by the vaile of Modesty,  
or not impossibly laid beyond reach,  
for want of so easy steps of opportu-  
nity.

Yet besides these visible disad-  
vantages, Married Women lie  
under a number that deserve the  
names of corroding Plagues, which the  
severity of their Modesty, by custome  
made naturall, forbids them to reveale,  
and against whose tyrannicall Ju-  
risdiction they may be thought to  
rebell, that should endeavour to mu-  
ster them up: For in a small time  
the Patient obtains his cure, and  
the Physician becomes affected with  
the same desires, fruition hath dis-  
charged the Husband of; who doth  
consider

consider his owne Remedy as a Drugg  
 easily matched, if not exceedd, by such  
 as may be found under every hedge;  
 laying it aside, like a perfum'd glove,  
 with whose sweetnesse his senses are  
 so sated by use, as he can apprehend  
 little delight in it; Though Strangers,  
 whose eyes are not blinded by Fruition,  
 looks upon her as the Sunne, which  
 retaines the same splendor she had at  
 first, not being eclipsed so much from  
 any Defect of Nature in it selfe,  
 as by the Clouds arising in the  
 Husbands Fancy, from a dayly com-  
 merce; Through which though his  
 love be diminished, the Wives  
 is increased, if not from affection;  
 yet by an Imposition of Necessity,  
 men being to be numbred among  
 such Diseases, as are sometime con-  
 tinued with a lesse traine of In-  
 conveniencies, then parted with-  
 all. Whereas if that sweete Sexe  
 remained still in the state of  
 Immaturity, not contemplating any  
 others perfections but their owne,  
 they might be adored for beauty  
 during

during Youth, and reverenced for  
vertue in Age; And by putting this  
restraint upon the felicity of men,  
bring them to an honourable Com-  
position as the Sabine-Ladies did the  
Romans.

To conclude, if Men, the most absolute  
masters of their Choice and Employment,  
find occasion of discontent, under this  
undissolvable Conjunction, who can  
value Womens disadvantage, whose  
Actions, no lesse then their most intrin-  
sicall Desires must be subject to, and  
waite the leisure of their Husbands?



## III. Travell





## ADVICE TO A SON.

### III. Travell.



**S**ome, to starch a more serious face upon wanton impertinent and dear-bought Vanities, cry up *Travell*, as the best accomplisher of Youth & Gentry, though detected by Experience in the generality, for the greatest debaucher: adding Affectation to Folly, and Atheisme to the Curiosity of many not well principled by Education. Such Wanderers imitating those Factors of *Solomon*, that together with Gold, returned Apes and Peacocks.

They and onely they advantage themselves by *Travell*, who, well fraught with the Experience of what the

III.

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their owne Country affords, carry over with them large and thriving Talents, as those Servants did, commended by our Saviour: For, he that hath nothing to venture but poore, despicable and solitary Parts, may be so farre from Improvement, as he hazards quite to loose and bury them in the externall Levity of France, Pride of Spaine, and Treachery of Italy: Because not being able to take acquaintance abroad of more Prudence, then he meetes with in the Streetes and other publick places, the Activity of his Legges and Armes may possibly be augmented, and hee by tedious Complements become more acceptable in the eyes of silly Women, but uselesse, if not pernicious, to the Government of his own Countrey, in creasting doubts and dislikes by way of a pattiall Comparifon.

2. Yet since it *advanceth Opinion in the World*, without which Desert is uselesse to none but it selfe (Scholars and Travellers being cryed up for the highest Graduates in the most universall judgements;) I am  
not

not much unwilling to give way to a peregrine motion for a time; Provided it be in the Company of an Embassador or Person of Quality; by whose power the Danger may be rebated, no lesse then your charge of Dyet defrayed; inconsiderable in such a Retinue, as Persons of their Magnitude are forced to entertaine.

3. Or if your Genius (tempted by profit) incline to the life of a Merchant, you have the Law of Nations, and Articles of a reciprocall Amitie to protect you from other inconveniences; then such as Indiscretion drawes upon rash and unadvised Strangers.

And thus man'd out, Your Experience may receive Lading at the first hand, when others, failing of the like Advantages, must take up that little they make, at the common Beame; yet pay more Custome, and runne greater hazards then the whole Returne, when cast up, is able to compensate.

4. Or in case this Nation should againe breake out into Partialities,



it may not be ill prudence, to go where you may have the prospect of the *War* with safety, who ever prevailed: And for the Place, I say *France*, if you have a purse; else some Town in the *Netherlands* or *Flanders*, that is wholesome and safe; where *French* may be attained with little more difficulty then at *Paris*, neither are the Humours of the people so very remote from your owne,

Now if it be your fortune, on any such like Accounts, to leave your Native Country. Take these *Directions* from a *Father*, wearied (and therefore possibly made wiser) by *Experience*.

5. Let not the Irreligion of any Place breed in you a neglect of *Divine Duties*; remembering, God heard the prayers of *Daniel* in *Babylon*, with the same Attention he gave to *David's* in *Sion*.

6. Shun all *Disputes*, but concerning *Religion* especially; Because that which commands in chiefe, though false and erroneous, will, like a Cock on's owne dung-

dunghill, line her Arguments with force, and drive the Stranger out of the Pit with insignificant clamours. All Opinions, not made naturall by Complexion, or imperious Education, being equally ridiculous to those of contrary Tenents.

But where you find such Discourse unavoidably obtruded, mould your Arguments rather into *Querries* then dogmaticall Assertions; professing it more the *businessse* of Travellers, to *Learn*, then *Teach*: This, besides the removall of Jealousies, will proclaim you Civill, and not bury the hope of a future Compliance: Muzzling the mouthes of the rigid Zelots (who thinke none worthy of Life, are found out of the Train of their owne Opinions) no lesse then engaging the more Moderate, rather to pittie you, as one misled, then accuse you for Wilfull and Contumacious: Observing herein the prudence of our Saviour, who prohibits the casting of Pearles before such, as are more likely to employ them to your Damage, then their

owne

owne Edification: And therefore Silence ought not in reason to be reckon'd for a desertion of Truth, where it cannot be maintained, but to the prejudice of what the Imperative Power hath declared so to be.

*A Sceptic humour*, as it is most suitable to any man out of Power, so especially if he Travels; lesse offence being taken at *Doubters*, then such as boldly undertake to Determine: There not alwaies remaining a necessity, either in Religion or Discretion, to give a *positive Answer*; as appears by *Christ*, who did not seldome oppose one ambiguous *Question*, against another no lesse dangerous to resolve: Therefore you may be as well a Murderer as a Martyr, if you run unadvisedly into Ruine.

7. Keepe your Zeale chain'd for a Guard to your conscience, not letting it fly upon such things as Custom hath not made it familiar withall, Remembring, that the *Saducees*, who denyed Angels and Spirits, are not registred for such implacable enemies to

to our Saviour, as the *Pharisees*, who confessed both: ) The fury of which Passion hath transported some so farre as to strike the *Eucharist* out of the Priest's hands, that carried it: Choosing, like giddy *Phaetons*, to burne rather then not manifest themselves (unseasonably) the Children of God.

8. Do not imitate Their follies who conceit themselves bound in honour to *assert* all *Customes* used in the Places they come from; which besides contraction of Quarrels, brands such Sophisters with the imputation of a partiall Incivility: *Customs* being of that insinuating nature, as it can convert into the shape of comelinesse Diet, Apparell, Gestures, Opinions and Sins, that, to a Stranger, may appeare most distastfull, ugly, uncouth and unnaturall: This renders a Defence of the Errors of your own Countrey as undecent, as the too lowe proclaiming of them is shamefull and unworthy.

As it is neither mannerly nor safe to *discommend* any thing used Abroad.

likewise is it disadvantageous, for by *Commendation* you shall the better scrue out the true Opinion themselves have of it; which upon your *Dislike* will be concealed, or heightened, out of shame, or ostentation,

9. Fall not into *Comparisons*; For what doth it concerne the Advancement of *Wisdome*, whether *London*, or *Paris*, *St Marks Church* or *Paul's* be the fairest? the like modesty must be observed at your returne home; lest you should seeme to have lost, in your Travell through other Nations, the naturall affection so justly due to your Owne, which may raise suspicion of a change, either in your Religion or Allegiance.

10. Condemne none, with too much severity, you find in never so palpable Error of Judgment or Manners, which for the most part are merely relative to Time and Place) least you should baite a Trap with a Precedent strong enough one day, to catch your selfe: All things, we stile  
— Sin,

*Sin*, lying in the Bowels of men, as *Metals* doe in the *Earth*, under an equall parity; till *Policy*, for the benefit of *Commerce*, stamps them with the Image of the *Devill*, and on the head Ranverle Punishment and Shame: Not more proper to them by Nature, than for *Gold* or *silver* to beare the Impression and superscription of a *Prince*, before it be coyned; and made currant, where prohibited by *Law*, the *Master of the Mint*, in relation to *Good* and *Evill*.

Though it may sute no lesse with your years, then mine that advise you, to follow such *fashions* in *Apparel*, as are in use; as well at home as abroad, those being least gazed on, that goe as most men doe: Yet it cannot be justified before the face of *Discretion*, or the *Charity* due to your owne *Country-men*, to esteeme either *Doublet* well made, nor *Glove* worth wearing, that hath not passed the hands of a *French Taylor*, or retained the *Scent* of a *Spanish Perfume*. A vanity found incident to *England*, you and the people, our ordinary accom-

reckon

reckons East of us; a strong presumption, they last arrived within the Pale of Civility els they would be more confident of their owne *Inventions*, he had they not still fresh in memory Notom whence they derived the Arts of *Building*, *Cloaths* *Behaviour* &c: A vanity, though foolish, yet easier excused, did it not ascend to the more rare and usefull *Endowments of the Mind*, so farre as to put a miraculous estimation upon the *writings of Strangers*, and a base alay on better *of their owne*. Since, upon a strict examination, the moist Heads of these colder Climats may be found to have outstripped as pure Reason, as the neerer approach of the Sun was ever yet able to draw from the more tosted youraines of *Spain*; *Italy*, or *France*: we therefore lanch not too suddenly into a rough and deepe *Censure* of such *Authors*, as you find goe contrary to the high tide of Opinion for the present, least compeld to a retraction, you confesse your false apt to be misled by the common prejudice daily

E

found

found in the waies of desert: As such  
 must needs be, that would have ca-  
 sheored *Bacons Advancement of Learning*, as an Hereticall and impertinent  
 peece, but for an invincible  
 strength of contrary Judgments that  
 came to his rescue from beyond the  
 seas: *Englishmen* bearing a greater  
 reverence to the *Votes*, and a lesse  
 prejudice to the *Inventions* of stran-  
 gers, then their owne; else our *Authors*  
 needed not to travell for repute,  
 especially at that time, when our *Pu-  
 pils* no lesse then *Theaters* condemned  
 of Ignorance all the knowne world  
 besides. For however it might be  
 with us in the time of *Edward* the  
 fourth, and notwithstanding the *Ch-  
 racter Phillip de Comines* gives of the  
 bluntnesse of the *Englisb Pens*, were  
 then no hyperboly; yet now no Rea-  
 der unmuffled by Malice or Ignorance  
 but must acknowledge that the late  
 King did not only in that vanquish  
 his ranke, that almost ever were  
 went before him; But hath left many  
 thought



though short of his parts, very well able to grapple with the choicest of other Princes subjects. If the wisdom of the *States of Holland* were warily observed (who give no other answer for the present, to any new Proposition, but *Pout-estre*, in English, *it may be so*: (by which they civilly evade a peremptory asserting or denying the validity of any Argument) The Hell of the *Inquisition* would not be so replenished with the Soules of poore unsdvised Christians; who, made giddy with an impertinent Zeale, and confident in the Promises of the treacherous Jesuites, their Countrymen (that have wayes enough to betray you, without discovering themselves) communicate to them *prohibited Books*, in hope to convert them; which I advise you by no means to carry with you:) This M. Mole found me in a tedious and sharp Captivity, reported to be betrayed by Sr T: M. at the instigation of the Lord R. to whom he was assigned Tutor, by the Earle of Ex.

12. To the *Eucharist*, met in the Streets, (through which it is often borne to the houses of the Sick,) Custom, no lesse then the Injunction of the Magistrate, obligeth all to kneele, or bow: The which if a Stranger neglects, he is liable to the Inquisitors: Now if it be an Idol, *St. Paul* sayth *an Idol is nothing*: And if it renders the Meat offered unto it no waies distastfull to a sound Conscience, how should it deprave me to be uncovered, as the rest are? It being palliated, if not absolutely decided this way, in the case of *Naman*, and the Duke of *Saxony*, whom *Luther* permitted to assist the Emperor *Charles* the fifth at a Masse, only to preserve temporall Dignity, covering it with the title of Civill respect.

13. Pity, rather then spurne those you see prostrate before a *Cross*, fix, Considering we find it enjoyed, by the Penner of the *Practise of Piety* (too often printed, to carry the marks of any thing contrary to the genuine mind of the then *Prot* *sta*

stant Church) that all communicants, at the article of their receiving, should imagine the postures of Christ upon the Crosse. And if so doth it not leave roome for a Querry, Who is the most mistaken, He that makes to himselfe a Representation in his Heart, or on the Wall? Yet this, with the rest, is layed before you onely as an Advise, not a stumbling block, and occasion of offence.

14. Enter no farther into *Forraigne Churches*, then the hand of your own Religion and Conscience leads you; for though the Body of their *Worship* do not take you, the higher expressions of *Zeale* and *Austerity* (in the preciser sort of Church-men and people, taken for the Soule of all Professions) may seeme to discover some defects in your owne: And so, displeased on on all sides, you dash upon the rock of *Atheisme*; as such do, that value the Merits and Sanctity of Christ, by His, who pretends; to be his Vicar; and all morall Vertue by the scant Standard, they find

it measured by *at Rome*; where they put out the eyes of the lesse advised with the dust of Antiquity; which we seeming to want, are not so catching to those, not wise enough to look behind the Curtaine of *Formalities*.

Yet where Conscience and Reason give you leave to *comply* (as possibly they may in many things) do so ingenuously, without compulsion or dint of an Argument; least, opposing Truth upon the By, you give them cause, to think you guilty of a Falshood in the Maine.

15. Consort with none who *Scoff* at their own Religion, but shun them as spies or Atheists: For Strangers honour them most, next to those of their respective Tenents, that are modestly zealous in the observation of their owne.

16. Eschew the Company of all *Engl*ish you find in Orders: for as they have imitated the lapsed Angels, in falling from their first station, so they beare the like malevolence to all they despise of bringing into the same

they condemnation: being for the most  
part despicable, poore, and Melancholy;  
The Protestants eying them as  
Apostates, and the Catholicks as Fugitives  
and unprofitable devourers of  
the Natives bread: Thus young  
Scholars, because not able to reach all  
they desire at home, like Prodigals to  
abandon the bosome of their Mother,  
unadvisedly casting themselves into  
that of want and reproach: Vile  
them count *Mont's* Brother being but a  
Fall Porter to a Religious house, and ma-  
ny of the rest exposed to such hard  
and desperate Missions into the *Indies*  
and other remote Climats, as their  
lives are rendred no lesse tedious than  
uncertaine,

17. Besides, he that beyond Sea  
frequents his owne Country-men, for-  
gets the principall part of his errand,  
*Eng. Language*; and possibly the opportu-  
nity to get Experience how to manage  
his Expence; *Frugality* being of none  
perfectly learned, as of the *Italian*  
and *Scot*; naturall to the first, and as  
necessary to the latter. The Eng-

lish also are observed abroad more quarrellsome with their own Nation then strangers; and therefore marked out as the most dangerous Companions.

18. An *Injury* in forraigne aire is cheaper passed over then revenged; the endeavour of which hath (not seldom) drawn on a greater: Besides, if Patience and Evasion be not learned by your Travell, the Bills you have taken up may perhaps be discharged, as to the Merchant, but quite lost in regard of any returne of Profit to such inconsiderate men, as suffer themselves to be transported with their *Passions*; since he that is Master of them, shall act and speak reason, when others, destitute of that Moderation, appear mad, uttering nothing but noise.

19. *Play* is destructive and fatal to Estates every where, but to the Persons of Gamesters abroad; rendering them the Objects of Cheating and Quarrels; all by-standers being apt to attest to the prejudice of a weak Stranger.

20. He that desires quiet and to decline *Quarels* (undertaken by Strangers upon irreparable disadvantages) must, above all, avoid giving or receiving *favours from Women*: There being none, out of the List of common Whores, any waies acceptable, to which some Ruffin (in *Italy* call'd *Braves*, who will murder a man for a Crowne) doth not pretend an interest, either as a Husband, a Kinsman, or a Servant: Neither are they safely conversed withall, in relation to health, Participating so farr of the nature of Devils, that they are not only instrumentall in the Sin, but many times also in the Punishment.

Make not the promise of *Marriage* a Band to your *Lust*; nor think her fruit worth owning, shall yeeld possession upon no more formall obligation: Presuming that if she can dispence with the Ceremony, by which Law only makes her yours, it is no lesse possible, that time and the wearisome repetition of the same  
Es embraces,

embraces, may, upon as handsome provocation, tempt her to change the Substance.

He that ownes a *Whore* in a more peculiat sense, then a common Jakes, descends from the dignity of Reason. And yet I have knowne some so farre transported as to marry such an one to the infamy of their Families, no lesse then their owne future discontent: making a *mercenary Woman*, Arbitrator and Guardian of their Issue contrary to the wiser practise of *Spaine*, where none are admitted Judges of anothers interest, that have taken fees, as Pleaders themselves least former use should convert them into Bribes: It being hard to forgoe a profitable custome, and as impossible to impropriate such cattell as to monopolize the Aire: For the barre of Honour being once leaped over by that Sex, there remains nothing certaine to the owner, but the open fields of Shame and repentance.

21. If tempted by an impatient Affection



tion to any thing, not without danger or difficulty attained; Catechize your selfe with this Question; What wish, fortune or labour ever presented you with, that, after a full Fruition, did not soone grow tedious, or, at best came not farre short of what breaking Expectation had undertaken should performe? And let this contemplation moderate your desires, That all worldly profit or pleasure is correspondent to a like measure of anxiety and wearisomnesse: Therefore let no importunity wrap you contrary to right reason and conveniency; ever arming your constancy against Flattery and impudence, strong assailants, especially marching under the teares and caresses of a handsome and seeming innocent Woman, from whom it is no dishonour to fly, and with whom there is no safety to treat; for feare, like blind Samson, you grind out the remainder of your dayes, between Want and Repentance, and be led in triumph by her Friends, and those suborned

suborned to seduce you: more ready to sacrifice the Thanks to their own Nets, then to the easinesse of your Nature, to which it is only due.

21. If any then be furiously enamoured on you, whose Fortune cannot correspond for the Troubles incident to Marriage, (which God knowes are not few) venture the losse of Her, rather then you selfe: it being one of the highest peices of madnesse, to hang an indissolvable padlock upon your future hopes, only to save a *Wench's Longing*; with whose soft humour miscarriage is more suitable, then a Man's armed with so much advice: Therefore fly from such, as incurable Plagues, nothing being more catching to unbalanced nature, then a seeming violent Affection; which if not built upon former promise, you may leave he justly to the melancholly Society of her owne Folly; out of which it is odds, but shee may happily recover, & imitate the voluptuous death of the Taylor, reported to have whin'd away himselfe for the love of *Queen Elizabeth*.

22. W

22. Who travells *Italy*, handsome young and beardlesse, may need as much caution and circumspection, to protect him from the *Lust of men*, as the Charms of women: an impiety not to be credited by an honest heart, did not the ruines of *Sodom*, calcin'd by this unnaturall heat, remaine still to witnesse it. And as I have heard, they continue so enamored this uncouth way of Lust, (led by what imaginary delight I know not) that such as Age and Weaknesse have set beyond the power of Acting, suffer themselves to be Patients in that noysome Beastiality; maintaining to this end, Emissaries abroad, to entice men of delicate complexions, to the houses of these decrepit Lechers, under pretence of an assignation made by some Feminine beauty; And thus ensnared, the poore uncircumspect young man cannot with conscience doe, or safely refuse this base Office.

23. Where you never mean to returne, extend your *Liberality* at first coming, or as you see cōveniēt, during your aboad; for what you give at parting is quite lost.

24. Make no ostentation of carrying any considerable Summe of *Money* about you: least you turne that to your destruction, which under God is a Strangers best preservation: And Remove not from place to place, but with company you know: The not observing whereof is the cause, so many of our Countrymens graves were never known; having been buried in as much obscurity as kil'd.

25. *Inns* are dangerous, & so are all *fresh Acquaintance*; especially where you find their offer of friendship to out-bid a Strangers desert: The same may be said of *servants*; not be entertained upon ordinary commendations.

26. Next to Experience, *Languages* are the richest lading of a Traveller; among which *French* is most usefull; *Italian* and *Spanish* not being so fruitfull in Learning (except for the *Mathematicks* and *Romances*) Their others Bookes being gelt by the Fathers of the Inquisition.

27. He that is carried by his curiosity under the Jurisdiction of the *Turke*,

Turk, or other *Mahumetan* Princes, shall be used (as they esteeme him) like a dogg: and so to be armed with a more invincible Patience, then commonly accompanies a man free borne: Inso-much as I heard a Kinsman say, who had bin at *Ierusalē*, that the richest experience he brought frō thence, could not in the least proportion recompence the trouble he met with; bringing home certaine markes of the Incivility of the people, for an uncertaine discovery of the places fam'd for *Christ's* Death and Buriall. And though he thought he merited by it (a conceit I know incapable of place in your head) yet no reward could hire him to repeat again those weary steps: Therefore I advise you to believe rather what you may read in your Study, then go thither to disprove it.

28. I can say little of *Plantations* having had no experience of thē: But that he, which changeth his owne Country, shall not in my mind, do so well, to go farther from the Sun, or where he may not at least share in the *Government*.

*Advice*

# ADVICE TO A SON.

## IV. Government.



**C**ontract not the common distemper, incident to vulgar braines, who still imagine more ease from some *untried* Government, then that, they lye under: not having passed the first Forme of Experience, where we may learne, that *Tyranny is no lesse naturall Power, then lust to Youth.*

If happy for the present 'tis no better then madnesse to endeavour a *Change*; if but indifferently Well, folly. For though a Vessell may yeeld the more for tilting or stirring, it renders all in it unpleasant to present use: The *Die of warre* seldome turning to their advantage, that first cast it: such there-  
fore

fore as cannot make all well, discharge their conscience, in wishing it so; Government being the care of Providence, not mine. But if it be your Fortune to fall under such *commotions*, imitate not the wild *Irish* or *Welsh*, who during Eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher Orbes, though they advance nothing but their own misery, being often maimed, but at best layed by, without respect or reward, so soone as the State is returned to it's former splendor: Common Souldiers resembling Cocks, that fight for the benefit and ambition of others, more then their owne: This proves it the wholsomer counsell, to stay within doores, and avoid such malignant effects, as people attribute to the supposed distempers of the superior Planets. But if forced to take a streame, let it be that which leads to the desires of the *Metropolis*, the chiefe city being for the most part preserved, who ever prevails, in a civill Commotion, abounding in Money

and Friends; the readiest way to purchase quiet.

2. Be not the *pen or mouth of a multitude* congregated by the gingling of their Fetters: lest a Pardon or Compliance knock them off, and leave you, as the Soule of that wicked and deformed Body, hanging in the Hell of the Law, or to the vengeance of an exasperated Power: But rather have patience, and see the Tree sufficiently shaken, before you runne to scramble for the fruit: lest instead of profit and honour, you meet with a cudgell or a stone. And then (if possible) seeme to fall in, rather out of compulsion, then designe; Since the Zeale of the Rabble is not so soone heated by the real Op-  
 pressions of their Rulers, but may be as easily cooled by the specious Promises and breath of Authority. Wherefore nurse not *Ambition* with your own blood; nor think the wind of Honour strong enough to blow away the reproachfull sense of a shamefull, if possibly that of a violent Death: For if *Solomons* Rule be true, that *A living*



*Dead is better than a dead Lion, a Quick  
evaluation cannot but be deemed more  
man-like, than a Buried valour.*

3. A *Multitude* inflamed under a  
*Religious* pretence, are at first as unse-  
parably opposed, as joyned with, resembling  
Bees exasperated by the cry of their  
the whelps, and do not seldome, if unex-  
pectedly, by hope or delays, con-  
sume all before them, to the very thing  
they intend to preserve: *Zeals*, like the  
Rod of *Moses*, devouring all for Dis-  
order, holically, that dares but appeare before  
it in the same shape: The inconsiderate  
Rabble, with the Swine in the Gospel,  
being more furiously, agitated by the  
discontented Spirits of others, than  
their own; who cannot be so happy in  
a Sea of blood and devastation, the  
dire effects of war, as in peace, though  
invaded with some *Oppression*; a Scab  
that breakes out oftentimes in the most  
wholsome constituted Bodies of  
States, and may with lesse smart be  
continued on, then picked off. And  
because the Generality are incapable,  
in regard of number, either of reward,  
or

or punishments therefore not of use, by the Ambition or safety of others, but for the present, like Gun-powder, dressed with the flash of their discontent, and as a Lock in a River, are onely of force upon the first opening, to drive on the designe of Innovation; loosing themselves afterwards in a more universal dilatation, either out of wearinesse, or doubt of the consequence.

4. The example of *Brutus*, rather than *Cato* is to be followed in bad times; it being safer to be patient, then active, or to appeare a foole, then a malecontent: An Evasion not onely justified in the person of *David*, and by the eloquence of *Paul* before his Heathen Judges; but our *Saviour* himselfe is not heard to inveigh against the present Power, though it had made the Head of the *Baptist* the Frolick to a Feast.

Owne the Power, but not the Faults of the Magistrate; nor make the Law, assigned for a buckler to defende your selfe, a sword to hurt others: lest by partiality should allure you to passing the sentence of Approbation upon

use any thing unwarrantable in its owne  
 nature. Neither let any Formalities  
 doted at a mimickall Tribunal (as that was  
 set up in the case of *Naboth*) perswade  
 for you to more then a passive compli-  
 nance; since such may seeme to make  
 greater, rather then diminish the wages  
 of their iniquity, that seeke to cover  
 up, or apine with a Gowne; which the  
 sword might patronize with more de-  
 cency: And this observed, the people  
 might cheaper receive all their Injury  
 at the first hand, which these Retailers  
 of wickednesse utter at more intoler-  
 able rates: The result of all is, *Abah*  
 might better have committed murder  
 single, then render so many accessary,  
 under the formall pretence of a Religi-  
 fious Fast, &c.

5. *Before you fix*, consult all the Ob-  
 jections, Discretion is able to make; But  
 once resolved, desert not your Party upon  
 every Accessle of a Fever, as many me-  
 lancholy spirits did these warres: who,  
 by their often and unseasonable flit-  
 tings, wore themselves so out on both  
 sides, as they were not worth owning,  
 when

when successe undertook for them, that they did turne in earnest: Irresolution rendering pardon more difficult from either Faction, than it could have proved, had they remained constant to any. Devesting themselves of the ensignes of *Fidelity*, looked upon by all with the eyes of pittie, and do often meet with Honour, seldome faile of Forgiveness from a Noble enemy, who cannot but befriend Vertue, though he hath found it in armes against him. Yet if you perceive the Post you have contracted, is rotter, through undermining Treachery or weaknes, you may purchase your preservation by all honest endeavour. For he that prolongs his life by the forfeiture of a *Trust* he has undertaken, husbands it worse, then if he buried it in the field of Honour. Traitors in all ages being equally detested on both sides.

6. *Submit quietly to any Power Providence shall please to mount into the saddle of Sovereignty, without enquiring into their Right for Conscience sake, or their Births, in relation to Honour.*  
Remembring

Remembring, that not only *David*, but  
the most famous for successe, did not  
only cut off others Lines, but were na-  
tall Shepheards under the Cope of  
Heaven, before they attained to be me-  
taphorically so under the Canopie of  
the Chaire of State; which once pos-  
sessed, clarifies the present Incumbent's  
Title from the greatest imputations in-  
herent to Birth or Proceeding. And the  
many-headed Beast, the multitude, is  
seldome more, sometimes lesse gall'd  
and vexed by the new, than the old  
saddle or Riders; who, out of their  
greater experience of her brutish pati-  
ence, are more apt to load her with the  
trappings of Power, & the furniture su-  
itable to a Throne: whose Inventory  
Pride increaseth proportionable to con-  
tinuance, and the presumption they  
have of their owne ability to keep the  
people from attempting their Remove.  
This may render it indifferent to a wise  
man, what card is Trump; whose game  
may possibly prove as faire under  
Clubs, as Diamonds; neither ought he  
to be troubled, whether his Fetters  
consist of Many linkes, or but One.

7. If

7. If Authority exacts an *Acknowledgment* from you, give it with a readinesse: It being the highest Frenzy, to dispute your Innocency with those who are able to convert the greatest into a fault: For, if it be no dishonour to submit to Theeves if fallen into their Hands, Let not the example of a few fooles (who, like Lice, thrive no where so well as in a Prison) tempt you to oppose your felicity against the Imperative Power, under which the disposal of your person doth wholly remaine, and therefore madnesse to deny it words.

I abhorre the Idolatry of the Heathen, then, yet cannot but mind you of their Humility, in adoring anything the people set up, though but hewed out of the Body of an Oak, most auspicious unto swine, and principally after shaking by such stormes, which Devils are reported to have raised. Therefore If you may enjoy the liberty of your owne Conscience and Estate, question not the Desert or Right of those, under whom you do it.

8. He that suffers his *Conscience* to mislead him in civill obedience, makes his Guide a stumbling-block; not considering that *All Governments now extant, had their foundations laid in the dirt*, though time may have dried it up by oblivion, yet flattering Historians lick't it off.

Thinke it no disparagement to our birth or discretion, to give honour to *Fresh Families*, who cannot be denied to have ascended by the same steps, those that we stile *Antient*; *New* being a terme wholly respecting us, not the world: For what is, was before us, & will be, when we are no more: Warre followes peace. Hence peace warre, as summer doth winter, or a foule weather faire: Neither are any ground more in this Mill of Vicissitudes, than such *obstinate fooles* as glory in the *Duke of States Martyrs* after they are rinded, which concernes them lesse then what was said 100 yeares before they were borne: It being the greatest odds, that their names shall not be registred, or if they be, after death they are no more capable of the honour, then *Alexanders* great horse, or any beast else, his Masters Indulgence, or the Writers, are

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pleas'd

pleas'd to record. Neither, in a strict sense, doe they deserve such honour for being able to date their possessions from before the *Conquest*, since if any be due, it wholly belongs to them that were buried in the ruines of their Countries Liberty, and not to such as helped to make their graves, as in likelihood most did, whom the *Normans* suffered to remaine. Therefore it is madnesse to place our felicity out of our owne reach, or to measure Honour or Repute by any other Standard then the opinion we Conceive of our selves; it being impossible to find a generall agreement in any good or evill report; The Raigne of Queen *Elizabeth* being no lesse traduced, then that of *Richard* the Third is justified.

Be not therefore licentious after *Fame*, found by experience to carry a trumpet, that doth for the most part congregare more enemies then friends.

If you duly consider the *inconstancy* of *common applause*, & how many have had their *Fame* broken upon the same wheel that raised it, puffed out by their breath that kindled the first report of it, you



would be as little elevated with the smiles; as dejected by the frowns of this gaudy Goddess, formed, like *Venus*, out of no more solid matter, then the foam of the People; found by experience to have poyson'd more then ever she cured; Being so volatile, as she is incapable of fixation in the richest jewels of Nature, Vertue, or Grace: The composition of that body wholly consisting of contradictions, no readier to set up this day, then she may be to pull downe the next: This renders it the lowest puerility to be pleased or angry at *repores*: Good being inflamed, & Evill quenched, by nothing sooner then a constant neglect.

9. *Ostentation of Birth*, at no time decent, cannot in this be safe, wherein the very Foundations of *Honour*, are not only shaken, but laid bare: Besides, many are so abused, in the sound of their owne or their Father's *Titles*, that by bustling for the upper end, they often render that a shame, which in it selfe is no crime: as for example, if the son of the *Common Hunt*, (in English, the Lord

Mayors Dog-keeper) by reason of the title of Esquire annex to his Place, should consider himselfe as a man of worship, &c. Were it not ridiculous when, God knowes, the appellation is used for the honour of the City, not the person that weares it. The same might be said of all Mechanick Places at Court, which to render them the more vendible, were blazon'd with the false Alchymy of a like Title: so far from advancing repute, that it sets it back in the opinion of all judicious men: Observe how ridiculous such Animals are, to pride themselves in the shadow and taile of Honour, when the substance is vanished, and the Head—&c.

10. Despise none for *meanness of Blood*, yet do not ordinarily make them your Companions, for debasing your owne; unlesse you find them clarified by excellent Parts, or gailded by Fortune or Power: *Solomon* having sent the *slug* guard to the *Pismire*, to learne industry, and to the *living Dog*, rather then the *dead Lion*, for Protection.

11. It cannot be looked upon as an

act of prudence, to do more for another, than in reason may be expected from him againe upon a like occasion; unlesse so far as I am oblig'd to it out of gratitude; and no farther can my Prince or any one else expect assistance from me; For if I have not my livelihood by him, I cannot apprehend any cause, why I should expose it for him, especially if I may with any probability be happy & keep it without him. And because most of the first Propriators of Government, in our dayes, and long before, have ascended the Throne at the cost and trouble, if not contrary to the mind of the People they command, why should any loose that for their Preservation; which was never gained by their Benevolence? Therefore if those at the Helme have lost their power, and I not able to find a particular Engagement or Interest strong enough to make their good successe inseperably necessary to my present or future well-being, I am not bound to go farther on with them, then suits with my safety, and the security my judgment gives, that they are

able

able to bring me off: All we owe our Governours, is Obedience; which depends wholly on Power; and therefore subject to follow the same Fate and perish with it: For, Friendship can be contracted between none that stand so far remote from the Line of Parity: Therefore all superlative Powers are excepted out of this commerce, because situated, in truth or pretence, under a divine Right, which no interest of mine can reach, much lesse procure; Then, being so far above us, they can be nothing to us, longer then able to support themselves: For if they have an extraordinary and particular establishment in Heaven, it were blasphemy to think they can be pulled down by any but God; in the opposition of whose Vengeance, I am no more able, then willing to stand; as those must, that appear unseasonably for them. Besides, Powers are established to protect us, who are to live happy under them, not miserably for them, if possibly to be prevented; since all sorts of Government may be reckoned among the rest of Gods plagues, pow'd down upon

men for their oppression and disobedience, in the Primitive Parity, which makes our Wils, like *Eve's*, subject to others.

12. No *Government* can be safely engaged, by a single person, beyond requitall: *Kings* thinking it a diminution of Honour; and *Republicks* a dangerous step to Popularity: Here you may see the continuall use of Circumspection; since 'tis possible for Vettue to forme a weapon against it selfe.

If it be dangerous to over-oblige a King, it is mortall in relation to a *Free State*; whose Ingratitude, no lesse then Requitall, is divided among so Many, as they are scarce capable of shame or shankes: Every Particular disavowing what is generally thought amisse: And all faults buried in his grave, that hath the fortune to die next. Therefore if possible avoid *Siding*; yet, if compell'd, remember it is deducible, both from the History of the great Earle of *Warwick*, and *Stanly*, That a King may be as safely destroyed, as preserved: And for Common-wealths, they are in nothing more perfect then Ingratitude:

Either Government finding it better husbandry, to pardon Enemies, than reward Friends.

13. *A reconciled enemy is not safely to be trusted; yet if any, a Great one, it being easier for such to execute their malice, then conceale it.*

Imagine few the more capable of *Trust*, because you have formerly obliged them; nothing being more ordinary, then natures that quit such scores with hatred and treachery: And if you consider, whose hearts have been most empty of pity towards *unfortunate Princes*, Experience may present you with millions of such, whose hands formerly were filled with their bounty.

*Ignorance reports of Witches, That they are unable to hurt, till they have received an almes; which though ridiculous in it selfe, yet in this sense verified, That Charity seldome goes to the Gate, but it meets with ingratitude.* They proving, for the most part, the greatest enemies, that have bin bought at the dearest rates of friendship; which proceeds from the high pride of Humani-

city: Therefore be as little flatter'd to  
doe good out of hope of requitall, as  
I would have you terrified out of feare  
of the contrary.

14. Grant, if ever, a *Curtesy* at  
first asking: for, as expedition doubles  
a Benefit, so delay converts it into little  
lesse then an Injury, and robs you of  
the Thanks; the fate of churlish natures:  
Whereas some, I have knowne, able to  
apparell their Refusals in such soft  
robes of Courtship, that it was not ea-  
sily to be discerned, whether the Re-  
quest or Deniall were most decent.

Do not hackney out your *Promise*  
to the full stage of Desire: least tiring  
in performance and becomming a Bank-  
rupt in power, you forfeit repute and  
purchase certaine Enimies, for uncer-  
taine Friends. Yet when the *suffra-*  
ges of many, in relation to your parti-  
cular profit are to be purchased, wise  
mens practice hath proved it no  
discretion to be lavish in this  
kind, where the dishonour of non-  
performance with others is quite  
buried in the greater benefit  
accruing

accruing to your selfe : it being as ordinary for hope to exceed modesty in asking, as an engaged Power comes short of the ability if not the will to performe : Therefore in this case you must supply with thanks, what you are not able to do in effect.

15. Be not nice in *Assisting*, with the advantages, Nature or Art may have given you, such as want them ; who do not seldome in exchange, part with those of fortune, to such as can manage their *Advice* well, as they only do, that never give *Counsell*, till called, nor continue it longer, then they find it acceptable.

If one in Power aske your *Advice* in a businesse of Consequence, it may appeare rashnesse, if not folly, to answer suddenly upon the place : It not being impossible, but that the *designe* of his *Question* may as well be, to try your sufficiency, as to strengthen his own. However so much time as may be borrowed with safety from the emergency of any occasion, is likelier to encrease then abate the weight of the Result : And in this interim you may



gain leisure to discover, what *Resolutions* best the mind of the party, who is commonly gratified most by such as comply nearest with his owne Judgment; which 'tis ever wisdom to observe, where all the *counsels* given are indifferent. Nor will it favour of so much respect to his person or care of his affaires to determine *ex improptis*, as upon premeditation: It being the *Custome* of some of great ones, to value things, not proportionable to their worth, but the sweat and time they cost.

16. 'Tis not dutifull nor safe, to drive Your Prince, by a witty Answer, beyond all possibility of Reply: It being more excusable to appeare Rich, then wise at the prejudice of one in a superlative Power, who have their eares so continually softned by Flattery, as they easier bear diminution in their Treasure, which they looke upon as below and without them, then in *Wit, Handsomnesse, Horsemanship &c.* which their Parasites have long since made them believe are inherent in them. This a *Carver at Court*, formerly in good esteeme

esteeme with King James, found to his prejudice, who being laughed at by him, for saying *The wing of a Rabbet*, maintained it as congruous, as *the fore-leggs of a Capon*, a phrase used in Scotland, and by himselfe here: which put the King so out of Patience, as he never looked on the Gentleman more. The like I have beene told of a Bishop, who being reprov'd by the same Prince, for *Preaching against the Papists*, during the *Treaty with Spain*, replyed, *he could never say more then his Majesty had writ*. Goe thy way, quoth the King, and expect thy next *Translation* in Heaven, not from me: meaning he would never better his See. This humour makes these terrestriall Gods more auspicious to Fooles, then those Solomon saith, are able to render a reason.

17. It is not safe for a Secretary to commend the copy his Master hath set him, unlesse own'd as from his former inspirations; Least he should grow jealous, that you valued your conceptions before his; who measures his Sufficiency by the latitude

latitude of his Employment, not the depth of his naturall Parts: This made the Lord Chancellour *Egerton* the willing to exchange incomparable Dr. D. for the lesse sufficient, though in this more modest Mr. *T. B.*

But in case his Affaires be wholly left to your management, you must not only looke to correspond for his miscarriages, but as obstinately renounce any honour may be given you, to his prejudice: imputing all to his single sufficiency; your selfe owning no higher place, than that of the Executioner of his commands. For though *many great men*, like Properties or Puppets, are *managed by their servants*, yet such are most deare to them, as can so carry their hand in their actings, that they make them appear less Fooles, then in truth they are: easily done, by giving them the honour to *concede or deny in publick*, without interposing any other arguments against it, the may be the mouth of a Servant, however you may order him in *private*.

18. *Write not the Faults of persons neare the Throne, in any nation you reside,*

reside in; least your Letters should be intercepted, and you sent out of the world before your time; but reserve such discourse for the single ear of your Master, into which you must powre it with more Caution, then Malice, least it should come to be discovered, as it is odds, but it will; And then the next endeavour is revenge; it being *lesse danger to traduce a King, than his Minions*: The first still looked upon as above blame, because incapable of punishment, but the latter are not only subject to accusations, but the aggravation of their Enemies, which fills them full of Caution, and Prejudice, to all they feare are able, or but willing to detect them. I could produce sad effects, that have followed the want of care in this, but that I intend Advice, not an History.

It is an office unbecoming a Gentleman, to be an *Intelligence*, which in reall truth is no better then a *Spy*, (who are often brought to the Torture, and die miserably, though no words are made of it, being a use connived at by

all Princes;) To whom I give this Caution, That they stay not after their Patrons are called home; which do not seldome (in emulation to their Successor, or to gratifie the Prince they have treated withall, and it may be, from whom they have received Presents, and high commendations to their owne King) discover all that are imployed to do him hurt.

Many, by wofull experience, have tasted the bitter consequence of delivering their single Judgment to men in Power, or revealing their mis-carriages, when able to produce no stronger prooffe, then their owne: For such do not rarely, out of forgetfulnesse or some other more politick end, adde to the Information: And so make you in the opinion of others, to recant, or justifie a Lie: For if it be a Prince, who repeats your report, you cannot with safety or manners due to the dignity of his person, interrupt him, or, in the conclusion, rectifie his relation with so stout a forehead, as an innocent heart cannot but own. Therefore

wait

in such cases of *secrecy* you must wait till some opportunity produceth a *momentum* strong enough to satisfie him, to whom you make the relation, and screene your selfe from all imputation of Falshood: For want of which caution I have knowne many ground to pieces, between the weight of their owne credit, and the parties accused.

It is alwaies *slippery about the Throne*, but most dangerous, where a *Prince* out of distrust of his own abilities, or attention to the voice of Pleasure, leaves his affaires wholly to the conduct of a *Favourite*: For there to opine contrary to the Gusto of such a Subject, how necessary or prudent soever your *Advice* is, will be looked upon as given out of *Designe*, if not in *Opposition* to his greatness. By this I have knowne many fall into the displeasure of their Sovereign, whose cares are more open to the complaints of his *Minion*, then the juster defences of a more faithfull Servant; which can never cometo be heard, there being no accessse to him, but onely through the mediation of the party you have offended: Wherefore in such

Governments there can be no security, but by proposing what conveniency, & reason dictates, by way of *Problem*; And if generally received, it may passe under the *Advice of others*, though contrary to the haire of the greatest Councillor, who in this case knowes not against whom to plant his revenge: a *Number* being no lesse incapable of Feare then Reproof. But if you find any thing rejected, or but questioned by your Master upon premeditation, you may be sure the hand of *Joab* is in it, & so not to be prosecuted farther without running the hazard of your ruine.

19. That it is not unlawfull to Serve, bear Office or Armes, under such as ascend the Throne, or other high places, by steps washed in blood, you may be abundantly satisfied in Conscience, by the *Church in Neros house*, the good *Centurio* & many others mentioned in Scripture.

20. *Contra* him alwaies, you hope one day to make use of, but at the least Expence you can: observing the condition of *Men in power* to esteem better of such, as they have done cru-  
eltyes

rejoice for, then those they have received  
greater from; looking upon this as a  
shame, upon the other as an honour.

21. Tis a naturall guard, and with  
in the management of the most ordi-  
nary capacities, to keepe an enemy out  
at the staves end: But suitable only to  
superlative prudence, so wisely to go-  
verne your words and actions towards  
a Friend, as may preserve your selfe  
from danger: Not to be done but by  
communicating to him no more than  
Discretion or Necessity shall warrant  
you to reveale; since men, in this rela-  
tion, destroy as many out of folly as  
perfidiousnesse: Wisdome being a ra-  
ret ingredient in Friendship, then  
Honesty. This makes me thinke, that  
friend *Seneca* braggs of was only an  
*Utopian*, and therefore I shall passe  
by, as a Romantick straine, being rather  
a sally of his wit, then a reall charge  
issuing out of the Body of his judg-  
ment. The highest *Love* I dare give  
credit to, is that of *Jonathan*, yet  
granting he looked upon the words  
of *Samuel* as Oracles, no other pro-  
bable



able way appeared to preserve his  
as *Family*, then by helping *David* to  
ur. promote that he was thoroughly per-  
with waded he could not hinder. This  
ord. put into the balance with the *frailty*,  
ou. no lesse then the *rarity* of such per-  
to. sons, makes me advise you, not to  
go. weigh that was, may be, and perhaps  
ard. but how many more have been be-  
self. trayed and undone, under the specious  
t by pretext of Friendship: wherefore not  
then to be trusted farther then the line of  
trast. reciprocall interest doth extend; no  
rel. former merit being now able to give  
y. caution for a future trust, because de-  
ra. pending upon the acceptance of the  
then Receiver, not the value the giver rates  
the. it at. To conclude, though I  
y. thinke this a necessary Cautiō, in  
se. this perfidious Generation, Yet I hope  
the. you will be so farre tender of your  
arg. owne honour, as not wilfully to vio-  
ld. late so *sacred a Bond*, never broken or  
giv. thought out of fashion, but by base  
y. hands and corrupted minds: *Desertion*  
ord. of *Friends* being none of the smallest  
pro. signes portending the destruction of a  
able. people;

people: For such as out of a pretence of Love, betray others, will not spare their King, Country or God.

22. Mingle not your Interest with Great man's, made desperate by Debt or Court-injuries; whose breakings out prove fatall to their wisest Followers and Friends; averred in the last End of *Essex* but one, where *Merrick* his Steward, & *Cusse* his Secretary, though of excellent Parts, were both hang'd. For such unconcocted Rebellions, are seldome to the hurt of any, but the Parties that promote them; being commonly guided by the directions of their Enemies, as this was by *Cecil* whose creatures perswaded *Essex* to this inconsiderate Attempt.

23. Let nothing unjustifiable or dangerous appeare under your Hand which, many yeares after, may rise up in judgement against you; when things spoken may be forgot: as happened to the Duke of *Norfolk*, *Sir Gervase Elmaies*, and a great Earle I knew led by the nose all King *James* his raigne, for feare of being questioned about. Let

people

ers writ to so high a Person, as is treason by the Law, to sollicite, &c. Therefore I charge you, as you tender the blessing of your owne safety, not to write in an ill sense, what ever your Character be: For, if not tedious Examination, sharp Torture will force you to produce a Key.

24. Avoid the folly of *Aethan*, that lost the shape of a *Courtyer*, by prying into their *Secrets*, Religion taught him to worship: an humour *Edw. Cooke* might have paid dear for, had he published the contents of the *Earle of Somerset's Letters* in a lesse mercifull Kings Raigne then *James's*, of whose pardon the foulest faults tasted, yet became so highly irritated by this proud Lawyers indiscretion, as to remove his anger from the *Prisoner* to the *Judge*, where it rested till Death: who, by the Riches and Honours he powred upon such heads, as his Youth found in Armes against him in *Scotland*, and in *Juncto's* in *England*, hath made it manifest, that a Prince

Prince is easier reconciled to an Enemy who hath caused him to tremble then a Subject, that hath dayly in his power the means to make him blush. Therefore if you attain any such knowledge dissemble it, or put the best exposition upon it.

25. Providence or a severer Destiny, hath housed under all our roofs a sufficient proportion of Calamities. Therefore 'tis folly to send to Marb for troubles; As those doe, that contract *forraigne infelicities*, vexing themselves for the losses of the Prince of Candain France, the death of the King of Sweden in Germany, or the progress of the *Turkes* in Candy, &c. Tophet prepared of old, as well to torment the ambitious and unquiet spirits of busy Subjects, as Kings.

26. Afflict not your selfe to see the Remains of *Wisdoms* distributed among *Fools*: For to those the *Fathers* sorrow and excruciate by neglect, as the *Pen* did the *Prophets*, their *Sonnes* may raise Monuments, and curse their Ancestors, that out of feare to detect the

owne Ignorance, barred the gates of  
 Preferment against all more able, then  
 themselves, to have paved a way to  
 future Felicity. It being the ordinary  
 mode, if not Policy of the world, to  
*be Folly at the Helm, and Wit under*  
*Hatches.*

27. One may attaine to a higher de-  
 gree of Honour and Power, under a  
*Monarch*, then can be found roome for  
 in a *Republick*, as is apparent in some  
*Favorites*, that have had the admini-  
 stration of all affaires: Yet in my opi-  
 nion this is abundantly recompensed,  
 by the multitude, which the latter im-  
 ployes; who are securer in what they  
 enjoy, in not being subject to the passi-  
 ons of a single judgement.

*Republicks* lye most obnoxious to  
 popular commotions; *Monarchies* to  
 clandestine attempts: In the first it is not  
 safe to be found; unlesse they be so  
 epidemicall, as may more then pro-  
 bably assure successe: in the latter not  
 so decent for a person of Honour, though  
 warranted by never so much security,  
 as hands being more loathsome, then  
 those

those that smell of blood and treachery.

28. Though *Law* perish, a thing unlikely, being the guard of all Peace, yet *Oratory* will still keep in repute, having more affections to worke upon in a *Republicke*, then a *Monarchy*: our judgement being easier fore stall'd then many: So as I may safely presage, if some golden tongue fall under a subtile head, it may have a great influence upon the whole Senate.

29. Though I hope I have now reason to be confident, you will accomplish the presage, diverse long since made of your future *sufficiency*: Yet I should advise, not to extend it, beyond any publick demonstration, beyond the limits of your owne *Profession*, since the *Study of the Law*, being esteemed by all a full employment for whole man, if you should make a considerable digression into another Calling, it might occasion a jealousy in your *Clients*, you had neglected your owne. The severall Bookes, incomparable *Bacon* was known to read

beside

besides those relating to *Law*, were  
 objected to him, as an argument of his  
 insufficiency to manage the place of  
*Attorney Generall*; & may lie as a rub in  
 all their waies; that shall out of vaine  
 glory, to manifest a generall know-  
 ledge, neglect this Caution.  
 Avoid in your  *pleadings* such  
 unnecessary Digressions, as some of the  
*Robt* do ordinarily make, from  
 the merit of the Cause, to the Disfa-  
 vour of the contrary Party: A Quick-  
 ness, wherein *Croke*, that *Levinthorpe* of  
 the *Law* injured his repute: Nor could  
 he divest this vanity to get he was  
 made a Judge; from which height it cast  
 him to the hazard of his neck, had not  
 the soft nature of *K. James* broke his  
 fall. Nor doth the *Antiquity* of it plead  
 for better excuse, then that he remained  
 on the effeminate and weaker party leaving  
 the *Romane Elegancy* unimitated.  
 At a Conference to speak last, in  
 small advantage, as *M. John Hampden*  
 observed, who made himselfe  
 the Godkeeper of his Party,  
 giving his Opposites leisure to loose

their reasons in the loud and lesse significant tempest, commonly arising upon a first Debate; in which if he found his side worsted he had the dangerous sagacity to mount the Arguments above the Heads of the major party. Whose single reason did not seldom make the whole *Parliament* so farre suspicious of their owne, as to approve his, or at least give time for another Debate, by which he had the opportunity to muster up more forces; then by confounding the weaker, and striking out the acuter judgments, he seldom failed to attaine his ends.

32. If you be to vote in any *Publick Assembly*, avoid, as much as you may giving concession under your Hand to any private mans written opinions. You cannot, without experiment, believe, how much your owne judgment will be altered, and how crude your former Reasons will appeare to your selfe, after they are ruminated and digested by Debate. Having since the *Warres* beene admitted to *Counsell* where many of no great capacity

affill



existed, I never knew any thing come  
 so exactly framed out of one man's  
 sense, that did not receive a palpable  
 amendment from the *Debates* of  
 sometimes much inferiour Judgements.  
 Nay I have knowne some that have  
 had the fortune to start the *Idea*, which  
 when it hath beene presented to them  
 againe in a perfect *Result*, have not  
 beene able to see the bottome of the  
 wisdom of it, without much difficulty  
 and admiration: Neither is this mira-  
 culous, but naturall; For the *Fuller*, *Dy-*  
*er*, *Weaver*, &c. understand not each  
 others Trades, yet between them all a  
 good piece of Cloth is made.

33. As excellent *Painters* were not  
 wont to fixe upon a single Beauty, but  
 did borrow an *Eye* of This, and a *Lip*,  
 a *Nose*, &c. from others, out of which was  
 formed an exquisite *Venus* so shall you  
 do well to propose more then one, for  
 imitation; the only way to render you  
 compleat: since a man absolute in all  
 points hath not yet risen within the  
 circle of the largest experience: which  
 renders them obnoxious to censure.

rather than Commendations, before death hath deprived them of the sense of either. *Envy*, that feeds only upon Infirmities, receiving a more favourable audience from the generality, than the loudest Desert; the progresse of whose *detraktion* doth commonly conclude at the Grave; after which she is as intemperat in their Praise by way of comparison with those alive, as she was malicious to them at their being here; where none are so exact, no not in that very profession, which they have made it the study of their lives to be perfect in, but that in some things they lie open to reproofe, as I could instance in that *course* you have chosen where many taken for Tutors, would not have been thought worth the following, were they now in being (as their contemporaries know) who had the true smack of the *postage*; before the *Col. quintida* was corrected by the earth; the Wombe of Forgetfulnessse: Some wanting *Elocution*, others *Confidence*, and many owners of these, *Moderation*; it lying in the power

power of a foolish Custom or Gesture to render the most able ridiculous: Mens eyes, no lesse then their Judgements being blind towards themselves: For though the *Clients* loves him that speaks much and loud, the *Court* favours those, are modest and pertinent. This I tell you, that you should not take all for current Gold, you see glittering in Opinion; nor all for drosse and counterfeit, which hath not had the fortune to receive the impresse of her approbation.

34. Before I came to have leifute to observe them, I thought *Princes* and *Ministers of State* something above humane; Not hearing a word fall from them, upon which I did not put a politick construction: But growing more familiar with them, I found their Discourses mingled with the same *Follies* ours are; and their domestick affaires carried on with as little, if not lesse discretion sometimes, then Ordinary men's.

35. He that seekes perfection in earth, leaves nothing new for the Saints to find in heaven: For whilst Men teach, there will be mistakes in Divinity; And as long as no other govern, Errors in the State: Therefore be not licentious after *Chang*, lest you muddy your present felicity with a future greater, and more sharp inconvenience.

36. Those that impute their good success to Chance, or rather Providence (unto which none can be too liberally, since every thing proceeds from it) rebate the point of *Envie* farre more then such, as father them upon their owne *Wisdoms* or *Valour*; in which many pretend an ample share, that may easily be brought to confesse themselves exceeded in *Luck*. And most men are willing to employ or follow his Conduct, that lies under the high esteeme of a *Favourite* to Fortune, who are ever acceptable in the Court of Princes, because they create more hope then jealousy; All being apt to reverence & love, then maligne such as they thinke operate under the favourable

variable aspect of the omnipotent God  
which opinion attained, it breeds no  
less confidence in Friends, then it  
strikes terror into Enemies.

37. As I would have you primari-  
ly intend the stopping of the leaks in  
your owne Bottom, if called to the  
Helms (from which in Free states none  
are exempt,) so you must by no means  
neglect the repairing the broken for-  
tunes of others found to be of excele-  
nt parts; who if not made friends by  
recompence, may prove dangerous to  
new-founded States; Neither are  
recompences so scarce, or these so nume-  
rous, but that there is provision enough  
for them in these three Nations; I con-  
fesse *Queene Elizabeth* most happy  
in this; which preserved her from Ci-  
vill Warres; whose foundations are  
Commonly laid by such as are too  
subtile to be discovered; Flames, as in  
hay or straw may be kindled in the  
more combustible People, by such as  
shall appeare rather to bring water,  
then fire; Nothing in experience being  
found more mortall, then an unseaso-  
nable

nable Commendation from a eloquent tongue, for a forced compliance from a discontented Politician. The Consistory & Jesuites maintain throughout the world the traffick of sedition and privy Conspiracy, yet have had so much wit, as to hand it in *Presbyteries* as bottomes, and to cover their disobedience to Governours under the attempts of the *Anabaptists*, that naturally acknowledg none. The truth is, if all wise men will make it their business, they may be easily able, where the people are unsettled, to obstruct all good, & promote much evil, under the specious pretences of Religion and safety. Therefore far cheaper pleased then discontented, being otherwise in true policy, capable of no slighter security, then shall be able to cut off all hope of desire of future revenge. The consideration of which, though it cannot make me altogether approve, yet it states my severity, in the condemnation of that legislator, said to have writ his Law in blood, which might be more suitable to the complexion of some times, than may possibly be

thereto have been thought.

38. The like may be imagin'd of  
 men proscribed, who between thirst of  
 revenge, and a desire of returning, do  
 not seldom promote their Countries  
 ruine. This also may authorize their  
 Repents, that hold punishing Children  
 with the losse of Goods, for their Fa-  
 thers Crimes, as dangerous, as unjust.  
 And under this head may be reduced  
 all Penall Lawes, laid upon faults not  
 really prejudiciall to the State: Nor  
 is a too rigid scrutiny, either after per-  
 sonall lapses in Manners, or uncouth  
 Tenents in Religion, produce any good  
 effects to a Commonweale, where no In-  
 quisition is, which under the Papacy  
 draws the envy wholly upon the  
 Church, made incapable, not only by  
 custome, but an awfull Reverence, of  
 all revenge.

39. Another error may happen  
 (especially where a Free State is found-  
 ed in Armes) by conceding too  
 great a power to the *Soldiery*, who  
 like the spirits of Conjurers, do often-  
 times teare their Masters and Rulers

in peices, for want of other Employment: Therefore since it is beyond the plenty of any Nation, to proportion a reward futable to the opinion they have of their owne merit, it becomes the fupream Power to bury their Covetoufneffe and Ambition in the fields of others, by a Forrain War; yet as little to their discontent as may be; alwaies giving them the honour of good Servants, though bad Mafters; remembering, that the cause you raised them for, is not fo deepe buried, but it may rife againe to the terror of all that withstand it.

46. Neither can the *Clergy* be rendered, with leffe danger, Despicable, then *Greits*: both thefe extreames equally crossing the waies of peace: yet more safety poffibly may accrue from eftablifhing them in fo comfortable a Competency, as the loofing of it may create feare, then fuch a Power, as they have in other Nations, found by experience to produce pride and ambition, befides an inroad on the Peoples Liberty, whole natures they are ufed to warpe



warpe towards any side, by the hope  
and terror they raise in their consci-  
ences in relation to another world;  
the exploding of which beliefs would  
be no lesse diminution to the reverence  
of the civill Magistrate, then the profane  
of the Priesthood.



### Advice





ADVICE TO A SON

## V. Religion.

**R**Ead the Booke of God with  
 Reverence, and in things  
 doubtfull take fixation  
 from the *authority of the*  
*Church*, which cannot be arraigned of a  
 sensible error, without questioning  
 that truth, which hath proclaimed her  
 prooffe against the gates of Hell. This  
 makes me wish that our *Samsons* in  
*process*, who have stript her of her Orna-  
 ments (Riches, Power, and Honors,  
 which the ancient piety left her to co-  
 ver her Nakednesse withall) and given  
 them to vaine expounders of Riddles,  
 may not one day have cause to  
 repent, when they find themselves a-  
 noyed no lesse then the eyes of Truth

put out by the dust and rubbish; then  
 full of so great and antique a frame  
 is likely to make. Therefore be com-  
 mended to see your Judgment made  
 rather than swim in the sea of the  
*Scriptures*; because our deepe plun-  
 gers have been often observed  
 to bring up sandy Affections, and their  
 heads weapt about with the  
 ventemout weeds of Error and Schis-  
 mes, which, may for the present dis-  
 countenance the endeavors of modest  
 hearing, yet will no doubt, sink and  
 vanish, after some time and ex-  
 perience had of their frequent mistakes,  
 as those of our bold Expositors of  
 the *Revelation*, have most shamefully  
 done. *For if* *Brighman*, known by my  
 false pious and learned could be so  
 in his Calculations for the Pope's fall  
 as to the time; What encouragement  
 remains for you to perplex your stu-  
 dies or expectation, when those Hiero-  
 glyphicall *Obscurities* shall be performed  
 to The prudent *Consistory* finding the  
 zealous yet more prying judg-  
 ments.

ments of these times too full of caution, suspicion, &c. to credit new *Miracles*, have forbidden the predication of more, without licence from those who are too cautelous for the passing of any, not, at least in semblance, proofs against Detection; leaving them for the rest to the large stock, Time and Custome (the vouchers of many Lie) have conveyed to them from their Ancestours better cultivated Ignorance & Credulity: which may with farre greater reason advise us to a more tender and honourable esteem of the sacred bookes of the *Prophet Daniel*, and the *Apocalyps*, then to suffer them still, like *Whittington's Bells*, to ring the Advancement or Knell of those at the Helme. *Cromwel* having noted it as a blemish in the people of *England*, to measure their hopes and Feares by phanatick presages: The consequence of which is in the future likely to prove as fatall to the *Lay* power, as they have formerly been to the *Ecclesiasticall*; so as our Governours, if they tender Religion or their owne safety, must hang

hang the Lock of *Restraint* against these bold *Interpretations*: since the seale those Bookes retains, strengthened with the dreadfull comminations of the holy Spirit, are not sufficient to stay the Ages presumption: who from among these *Hieroglyphicks*, pick out such *Cognisances* as best suit their designs, not so easily brought about, as by a mis-led zeale in the rable: and after they have fixed them on those that stand in the way of their advancement, they like *Diana*, set their owne people upon them. Nor can a *restriction* put upon our peepers into such *Mysteries*, be any more obstruction to the divine Truths they containe (not legible by any light, the knowledge of men hath hitherto attained) then it was both or sin in the *Egyptians*, not to follow their callings, till the three dayes darknesse was over, or their abstinence from water a contempt of Gods blessing, after it was by *Moses* converted into Blood, and become the sanctuary for venomous Frogs. This makes me thinke a Prosecution of the  
*Oriental*

Oriental Tongues (beyond an ability to understand them) is, like Musick or Fencing, liable to require the time they consume. Hebrew being observed to grow, for the most part in spices apter to produce *Roots* then *Flowers*. Yet so luxurious in the variety of Readings & significations, as it amazeth the wise and precipitates the ignorant and factious into no lesse deepe then destructive Enthusiasmes.

3. He may be lesse prudent, if not religious, who straines at a Gnat, contrary to the stomach of the Church he lives in, then such as swallow greater things, owned by her *univerſall consent*: For he that herds with the Congregation, though in an Error, hath Obedience to stand by him, whereas a Truth in the other may be rendred more peccant, through a solitary obstinacy: since it is ordinary with the holy Spirit to register such Kings for Good as had not quite expunged all marks of Idolatry, though possibly in their power to have done it, which a private person cannot but want, having no-  
thing

thing but Arguments to oppose, blun-  
ted through prejudice arising from a  
contrary practice.

4. Despise not a profession of Ho-  
liness, because it may be true; But  
have a care how you trust it, for feare it  
should be false: The Coat of Christ be-  
ing more in fashion then his Practices;  
Many Pulpit men, like Physicians, for-  
bidding their Patients that you may  
ordinarily find on their cures trenchers.

5. Hypocrisy, though looked upon  
by the Church (the Spouse of Christ)  
as a gaudy and painted Adulteresse, yet  
if she passeth undiscovered, the result  
is not so dangerous, as that of open  
Profanenesse: Therefore shun all  
occasions of scandal, which com-  
monly arise from drink, whose fol-  
lowers have their lapses scored on eve-  
ry wall.

6. Criticisms and curious Qua-  
ries in Schoole Divinity may whet  
the Wile, but are detected for dulling  
the edge of Faith, and were never fa-  
mous for edification; and though loo-  
ked upon in these last Centuries as the  
right

right hand of Learning, you better cut off, then used, as they have long served, for weapons of contention: Devised to puzzle the Laity, and render the Clergy no lesse necessary then honourable: Who have worke enough cut out for them till doomes day, to resolve, Which is least suitable to the Divine Essence, To have bound the hands of men or left them at liberty? By which, a constraint must needs be put upon Us, or our Maker, &c.

7. I can approve of none for *Magisteriall Divinity*, but that which is found flowing in the unquestioned Sense of the Scriptures: Therefore when cast upon a Place that seemes equally inclined to different Opinions, I would advise, to count it as Bowlers doe, for dead to the present understanding, and not to torture the Text by measuring of every nicety, but rather turne to one more plaine, referring to that all disputes without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of Contention is kindled, and so many jarring



ring and uncertaine sounds of Religion heard, as men stand amazed, not knowing which to follow, all pretending to be in the right, as if it were possible, for Truth to contradict her selfe.

8. I grant the *Socinians* are not, at this time unworthily looked upon, as the most Chymicall and Rationall part of our many Divisions; Yet going contrary to the ancient *Canons of the Church*, (esteemed in the Schoole of the Fathers, the best Grammar of a Christians Creed) and wanting the principall Buttresses of Prescription, Universality and Consent, to uphold the convenience, and justify the Truth of their Doctrine, I cannot award them so much approbation as they seeme in reason to plead for: Yet are so far confident, that if just prooffe can be made of their adulterating the faith of Antiquity, few Professions extant can justly take up the first stone against them; who upon a conscientious scrutiny, may possibly appeare equally culpable: However, such as call them *Arians*, do not think they honour with a former unity

universall Consent, *Athanasius* only excepted; And other lesse probable Opinions may learn this candor and Charity from them, not to barre Heaven Gates against all Professions but their owne; or, like our Retailers of new Lights, pull Passengers into their Preaching houses by the sleeves, as if all wanted Religion but themselves.

9. And as the the *Sacrian Doctrine* appears to a very high and Mercuriall for ordinary Capacities; whose understandings, are usually consumed, like *Jupiter's* Mistressse, in the splendid commerce of such sublime Ipeculations; So the *Roman* is to earthy and Saturnine, participating of the dross of Merit, Images, Indulgences, &c. Which convinceth Her of so much worldly respect, as she stands condemned by all, but such as are betray'd to her Devotion through Ignorance, Profit, or Honor on the one hand, or chained to her Obedience, by the iron Inquisition on the other.

10. Yet were not *Purgatory*, with the rest of the *Romish* Goblins, obtruded

inded at Articles of Faith, I should be  
 the lesse scandalized at them; in hope,  
 by accident, they might occasion good:  
 finding humane Nature so childish,  
 as to be sooner scared, then perswaded,  
 out of the darke Enteries of Sinne;  
 the reall Rod not being so terrible, in  
 the hand of the Magistrate, as these  
 Phantasmes, which Tradition and the  
 Priests subtilty hath formed in the  
 peoples Braines.

11. But in conclusion, you will find  
 the *Reformation* most conformable to  
 the duty we owe to God, and the Ma-  
 gistrate: if not too flegmatick, in pas-  
 sing by decent Ceremonies; or too  
 cholericke and rigid, in obtruding upon  
 weake and tender Consciences.

12. And yet it was no unhappy ran-  
 counter in him that said, *A good Religh-*  
*ion might be composed out of the Papists*  
*Charity, the Puritan's words and the*  
*Protestants Faith:* For where *works* are  
 thought too chargable, outward pro-  
 fession too cumbersome, the third ren-  
 ders it selfe suspected. The two first,  
 being only palpable to sense and rea-  
 son,

son, stand firme like a rock, where as the  
other shakes under the waight of a  
very Phantasy, as *Peter* did when he  
walk'd upon the Seas To speake En-  
glish, In good *workes* none can be de-  
ceived, but the doer, in valuing them  
too high, in the two latter all but  
God, who only knows the heart.

13. I confesse the *Millenaries* are  
of so joviall a Creed, as I could be con-  
tent, it stood with the will of God, I  
might herde with them; who, if not ap-  
proved, I doe not find condemned by  
any Councell, at least for the first 300  
years.

14. But for the vagabond *Schismaticke*,  
he is so fiery, as he cannot last long un-  
consumed, being ready upon the least  
advantage to melt all into sedition, offer-  
ing to burne the fingers of Govern-  
ment, longer then they shower down  
Offices and Preferments upon him, no  
whining for a Sanctuary here, God  
ever yet trusted out of Heaven: There-  
fore incapable of quiet, but under  
severe Restraint, or an absolute Lib-  
erty.

15. And our new *Levelling Opinions*, though they seeme to transcribe their Authority, from the no lesse inimitable then miraculous practise of the Primitive times, stand (if taken at the farthest extent) in so diametricall an Opposition to all humane felicity, as not likely to proceed from the Lord of Order; Being if Lights, in such darke Lanthornes, as rob humane Society of all reward, and consequently, endeavour of desert: Yet the Owners, though unconstant in their new wayes, pronounce it damnable to keep the old.

16. It is observable in the present humour, that those who carry an Impresse of the wildest errors have a safer Passport to travell by, and a neerer step to Perdition, or ferment, then such as retaine the Testaments, our Fathers kept in grosse downing the flames of the antient Persecutions, & by retaile under the modern; and making the honour of that Doctrine so scandalous, for which our Ancestors were not ashamed to die, who are by this rendred the worst of Murderers, as having through *Obstinacy*, been guilty

guilty of their owne Death.

17. Will not such proceedings incline to *Anarchy*; & that proving toothsome to all, make roome for the old or some more acceptable Familie, if not for Conquest by a forreign Nation? Because people lying uneasily, are apt to such tumblings and changes, as cannot but at last bring them under a Power, strong enough to constrain, or cunning enough to perswade them, with a pretence of holinesse and righteousness, to a mutuall compliance, in relation to a change of Government: Of the first there are multitudes of Examples throughout all profane Histories; of the latter few but Sacred, where the Jews under *Moses* being led by the miraculous hand of God, are not capable to be comprized under the erring Axioms of humane Policy. As for *Mohamet* he rolled on his untutored rable by mixing Profit and Rapine with Religion, which he left uncertaingrounding his precepts upon success ever owned as dropped upon them from of Heaven; making himselfe still con-

lent of the event, which I cannot undertake; therefore unable, in these a-  
poretick times, to give you better  
Counsell, then to *keep your compliance so*  
safe, as if possible, you may fix it to  
the best advantage of your profit and  
honour.

18. Nevertheless though a high, pal-  
pable & externall Zele is taken, by the  
present Age, as a marke of Confidence,  
yet I cannot looke upon it with such  
affection, because seru'd up to these  
altitudes in many, by the wooden  
pinnes of worldly respects; Not like-  
ly to hold longer in tune, then a har-  
mony can be made among all Parties,  
now possibly at odds, or under a jea-  
lous Aspect: Therefore I advise you,  
to put no more of it on, then with  
decency you may deuest, in case the  
fashion should alter, and the rich die  
the wars have dipt it in, be rubb'd off;  
since all Customes rise or fall propor-  
tionable, to the exchange they make  
for the Preferments in the State; to  
which in discretion you are bound to  
ate your Obedience, though not your

Conscience: For I would have my Perswasions understood to reach only to what is consonant to Religion; which doth not bind you to choake your fortunes with the Criticismes of such Postillers of the Age, as value their Interpretations of Scripture above liberty or Life: And by this overweening, one Century makes Martyrs of those the precedent thought Hereticks, and such Liberators of their Countrey, as were formerly held Traitors.

19. Keep then your *Conscience* tender, but not so raw, as to winch and kick at all you understand not. Nor let it baffle your wit out of the bounds of Discretion, as such doe that suffer themselves to be moped by it: To prevent which, keep *Reason* alwaies in your eye; whose light ought never to be lost in any wordly action, and but eclipsed in what relates to Heaven. The Tribunall of *conscience* being erected in our Soule, to detect our miscarriages, not to betray our welfare being, and therefore subordinate not only



only to a superlative Authority, but al-  
to our owne honest, safe and whol-  
some conveniences. Neither is *Conscience*  
seldome misled by Education, Cu-  
stome and the false representations of  
Teachers, who benighted in the dark  
interests of Covetousnesse and Ambi-  
tion, seek to lodge others under the  
hoofe of such Institutes as they be-  
lieve not themselves, yet employ all  
their Art, Sufficiency and Endeavour,  
to make them passe for authentick  
and the pure mind of God; like Jog-  
gers, that beguile our senses, with  
that is not, to have the better op-  
portunity to pick our pockets of  
that is really usefull to themselves: For  
the more subtile wind, got into the  
narrow and delicate parts of our body,  
is able to act the Stone, Gout, and o-  
ther most acute diseases, not really  
beneficent: So doth *Superstition* represent  
this changeable & concave glasse, of  
laborned *Conscience*, thinges for sin-  
gular, that are indeed but naturall  
well and indifferent, and other pious,  
are really vaine and destructive:  
only

The prosecution of which leads readily to Atheisme, or an over biased Humane-ness, which persecutes all that carry the impress of any contrary Tenets.

20. Fly that selfe-murdering Tyranny of *Obstinacy*: who, like our Witches, is not seldom found to pamper the Impulse of Heresy with her owne blood: being not only now, but from all Antiquity able to bring clouds of witnesses to the stake, for the proove of the wildest Opinions: And, if I am not much mistaken, from the reverberation of her heat, the flames of the anient Persecutions, as well as those that followed were at least increased, if not kindled.

21. All Religions, but Ours, are accounted idolatrous, and *Idolatry* a misprision of the true *Worship*; I'en of which some other is intruded upon belife, more catching to sense and auspicious to Legislators Design than that purer reverence due onely to the honour and perfect will of God before which it is very ordinary w

unfanc

read sanctified *Politicians* to interject such  
 ed false *mediums*, as may flatter or terri-  
 t cir ble their subjects into an awfull obedi-  
 y Ty ence of themselves and their Lawes:  
 Therefore since nothing in *externall*  
 Tyr worship can be performed, but in some  
 is no *figure*, or after this or that *manner*,  
 Imper which unity and time will soone make  
 being generall, and so concoct what was  
 quic formerly indifferent, into a religious  
 to Ceremony; by which, *Superstition* if not  
 est O Idolatry, hath stole into the *Roman*  
 ch m Church, who by imposing a necessity  
 of upon what was at first possibly a mil-  
 Per take or a meere extravagancy, have  
 owe red such a reverence in their people  
 kin towards things proceeding perhaps  
 from no higher inspiration, then the  
 s, breath of Authority, that they expect  
 Larry no salvation without them: which fond  
 ip; over-weening may justly bring many  
 ruc; undable *Customes*, derived to us from  
 o se an unquestioned antient *Tradition*, into  
 figure the same predicament: the *Braxen*  
 nely serpent fell, when by the *Jewes* it  
 Ge was abused to Idolatry, which  
 y w though a *Type* of our Saviour, was

it selfe without question lawfully  
 disfigured: This makes me confess  
 that though I honour antient *Tradition*  
 with the highest———, I can  
 not be of that spirit to contest for  
 her (or against her) unto blood; But  
 do rather beleive the cruell Contention  
 on begun betweene the *Greeke* and  
*Latine Churches*, about the time of  
*Easter*, resulted from Ambition more  
 then Piety, as may appeare by the un-  
 happy consequences of that strife.  
 This may perswade to a *Conformity*  
 with such Governments, as shall ex-  
 plode former modes used in the exte-  
 rnal worship of God: The Question  
*Who required these things at your hands*  
 may one day prove as hard to resolve  
 and cause no lesse astonishment, then  
 fell upon him interrogated, *How  
 camest thou in hither, not having a wear-  
 ing Garment?* understood of endow-  
 ments far more essentiall to salvation  
 then any humane Constitutions can be.  
 22. As it is manifest, that most *Prin-  
 ces* and men in power (the not un-  
 likeliest to know Truth, because it is  
 suspected

...suspected they did at first disguise it)  
make no more account of *Religion*,  
when the Profit and Conveniency, it  
brings, is able to compensate; So the  
unbiaised *Rable*, if once emancipated  
out of the fetters, their former Creed  
confined them to, value the *Church*,  
as they doe the old Coyne they digge  
up, which they take for Counters, be-  
cause they find them subject to rust,  
and are not able, by reason of their Ro-  
man Inscriptions (*the Character of the*  
*Beast*, which opinion rather then judg-  
ment imagines them branded withall)  
to make them passe in the strict com-  
merce of these intoxicated times:  
whereby they exchange that for baser  
metall, which in it selfe perhaps is pure  
Gold, only attached unhappily by the  
Cankers and Corruption of age, easier  
scoured off, then melted.

23. But if *St Peter's* pretended suc-  
cessor, the Pope, be found guilty of  
such erroneous mistakes, it cannot be  
so much a Solécisme in Reason, with  
our *Seekers* to place *St Thomas* in the  
Chaire, believing, like him, no more,

it selfe without question lawfully  
*disfigured*: This makes me confesse,  
 that though I honour antient *Tradi-*  
*tion* with the highest——, I can-  
 not be of that spirit to *contest* for  
 her (or against her) *unto blood*; But  
 do rather beleive the cruell Contention  
 began betweene the *Greeke and*  
*Latine Churches*, about the time of  
*Easter*, resulted from Ambition more  
 then Piety, as may appeare by the un-  
 happy consequences of that strife.  
 This may perswade to a *Conformity*  
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 may one day prove as hard to resolve,  
 and cause no lesse astonishment, then  
 fell upon him interrogated, *How*  
*camest thou in hither, not having a wed-*  
*ding Garment?* understood of endow-  
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 then any humane Constitutions can be.  
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*ces* and men in power ( the not un-  
 likeliest to know Truth, because it is  
 suspected

suspected they did at first disguise it) make no more account of Religion, then the Profit and Conveniency, it brings, is able to compensate; So the unbiassed *Rable*, if once emancipated out of the fetters, their former Creed confined them to, value the *Church*, as they doe the old Coyne they digge up, which they take for Counters, because they find them subject to rust, and are not able, by reason of their Roman Inscriptions (*the Character of the Beast*, which opinion rather then judgement imagines them branded withall) to make them passe in the strict commerce of these intoxicated times: whereby they exchange that for baser metall, which in it selfe perhaps is pure Gold, only attached unhappily by the Cankers and Corruption of age, easier scoured off, then melted.

23. But if *St Peter's* pretended successor, the Pope, be found guilty of such erroneous mistakes, it cannot be so much a Solécisme in Reason, with our *Seekers* to place *St Thomas* in the Chaire, believing, like him, no more,

then lyes patent to humane understanding, which is as much as can decently be imposed upon a new believer, without a Miracle, *Reason* being all the Touchstone besides left in our hands, to distinguish this Gold from the dross, they pretend our Religion hath contracted. *The Scripture* alone seeming unable, by reason of her divers Readings, and the severall sounds, variety of Expositions have put upon it, to decide all differences: Besides the long abroad she hath made at *Rome* (where who knowes whether or no, or how far, that Bishop hath put in his foot?) may render her, in some opinions, suspected, as participating of the like Corruptions; we see manifested in Translations: So as it may possibly be wished, Learning had never taken her out of the hands of *Tradition*; where for many yeares she remained with more quiet, then ever she enjoyed since she grew domesticall with all sorts of understandings, who have been connived at by the State (how prudently I dare not determine)



mine) whilst they cut her more short,  
or extended her longer, as best fitted  
their ends and occasions. Now if faith  
be not allowed to be taken implicitly  
from the Authority of any Church;  
A freedome of choice, by consequence,  
will result to all, by which Salvation  
must be wrought out: And in this wild-  
dernesse of contention we have no bet-  
ter guide to follow then *Reason*, found  
the same for many thousands of years,  
though *Beliefe* hath beene observed to  
vary every Age. And since so confi-  
derable a falshood is thought to be  
discovered by our Governours, in the  
Clergy's Tenet, for the *Impunity of*  
*Kinges*; why may not their poore  
Subjects, be unsatisfied, about the  
Place, they shall receive their owne  
Reward or punishment in, after this  
Life, or what else may befall these  
dusty Bodies of our's? Yet I say not  
this to diminish your Faith, but to en-  
crease your Charity towards *tender*  
*Consciencs*, who may pretend cause e-  
nough to doubt; Though my single  
Judgement is still ready to determine

H 2

for

for *Antiquity*; which I would have you reverence, but not conclude infallible; yet I should take her word sooner in *Divinity*, then any other *Learning*, because That is clearest at the beginning, all Studies else more muddy, receiving clarification, from experience.

All truth familiar unto mortals is only legible, by the eye of *Reason*; *Revelation*, *Prophecy*, &c. being strangers now to flesh, and ever too high elevated for the perpetuall commerce of such weake Creatures, who may sometimes enjoy a glimmering of them as the Northerne inhabitants do of the Sun in winter, not permanent longer then they are able to fan away the dark Clouds of infidelity, which dims their Light upon the absence of the Extasie; Whereas *Reason* passeth in an universal commerce, being of an unquestion'd allay, and therefore likeliest to be the Oracle of the everliving God, said by *Solomon*, to have squar'd the barres of the Earth by her rule, and so, not improbably suppoed to have measur'd  
out

out a way to heaven by her Line. *St Paul* allows the notice of Gods universall goodnesse, for a sufficient evidence to convince the disobedient Heathens; and may not the same as well save the faithfull observers of the purer Law of Nature? shall the righteous Judge of all things be found with two weights, one to save, another to damne by? *Reason* only commands believe, all things else begge it, so farre as the most stupendious *Miracles* that ever were, cannot confute, though 'tis possible they may silence it for a time: But *Believe* changeth, and impairing or mending imply's a wearing out, imperfections *Reason* is incapable of, remaining the same for ever, as the most faithfull guide to our Maker.

14. It is no lesse worth your observance then admiration, that some of the wilde *Indians* and other people by us stiled *Barbarous*, are yet more strangers to the unsociable sinnes of *Improbity*, *Covetousnesse*, &c. then such as pretend to advance their *Conversions*

version: Of which this may be a reason, that whilest they remaine constant to the pure Dictates of Nature, they imagine no Meditatio to secure their hopes, or screen their feares; conceived to depend on another life, but their owne Endeavours, which might give *Paul* an occasion, to pronounce them *a law to themselves*; & therefore possibly within the compasse of God's secret grace; it being our Saviours owne Confession to him that had kept the Commandments, that nothing wanted but the sale of his *Propriety*; a terme these understand not, having all in Common; and if the last part be looked upon as omitted, I would faine know, who follows his master best, He that comes loaden with what he is able, & goes as farre as he can with him; or else he that hath lost it all, or is lazy and lies down by the way: Acceptance being a far easier grant, then Pardon?

25. *Religions* do not naturally differ so much in themselves, as fiery and uncharitable men pretend: who doe not seldome persecute those of their own Creed,

Creed, because they professe it in other  
Termes: Then doe not only aske thy  
*conscience*, what is Truth, but give her  
full leasure to resolve thee; For he that  
goes out of the way with her consent,  
is likelier to find rest, then he that  
plods on without taking her Directions.

Therefore do nothing against the  
counsel of this guide, though she is ob-  
served in the world to render her ow-  
ners obnoxious to the injury & deceit  
of all that converse without her: *No-  
thing being more hard and chargeable to  
keepe, then a good Conscience.*

26. Let no seeming opportunity pre-  
vaile so farre upon your *curiosity*, as to  
entice you to an *inspection* into your  
*future fortune*; since such *Inquistive-  
nesse* was never answered with good  
successe: The world, like a Lottery, affor-  
ding multitudes of Crosses, for one  
Prize, which reduced all into a Summe  
must, by a necessary consequence, ren-  
der the remainder of life tedious, in  
removing present Felicities, to make  
roome for the contemplation of future  
Miseries.

Doe

Doe not preengage Hope or Feare, by a tedious *expectation*, which may lessen the pleasure of the first, yet cannot but aggravate the weight of the latter, whose arrivall is commonly with a lesse traine of inconveniences, then this her harbinger strives to take up roome for, *evill Fortunes being no lesse inconstant, then good*: Therefore render not thy selfe giddy, by poring on Despaire, nor wanton with the contemplation of hope.

27. Stamp not the Impresse of a *divine vengeance* upon the Death or Misfortunes of others, though never so prodigious; for feare of penning a Satyre against your selfe, in case you should fall under the same Chance: Many things being taken up as dropped out of an immediate celestially Hand, that fell from a no higher pitch, then where God in his providence hath placed such Events as waite upon all times and occasions; which Prayers and Prudence are not able alwaies to shroud you from: Since upon a strict Enquiry it may appeare, that in  
*relati-*

relation to this world, the Godly have as little cause to bragge, as the wicked to complain.

28. Be not easily drawne to lay the foule imputation of *Witch-crafts* upon any, much lesse to assist at their *Condemnation*, too common among us; For who is sufficient for these things? Since we are as ignorant in the Benevolencies, as Malignities of Nature: *Madmen* presenting in their melancholly Extasies, as prodigious confessions and gestures, as are objected to these no lesse infatuated People. And if this humour hath so far prevailed with some, as to take themselves for *Urinals*, *Wolves*, and what not; Can it seem impossible for those, invaded by all the causes of discontent, to imagine themselves Authors of what they never did? Most of these strange Miracles they suppose, being hatch'd by the heat of Imagination, or snatch'd out of the huge masse of contingences, such a multitude of Individuals, as the world produceth, cannot choose but stumble upon;  
Neis

Neither may it be admitted, with due reverence to the divine Nature. That *Prophecy* should cease, and *Witches* so abound, as seemes by their frequent Executions, which makes me think the strongest Fascination is incircled with in the ignorance of the Judges, malice of the Witnesses, or stupidity of the poore Patties accused.

29. Be not therefore hasty to register all you understand not in the black Calender of Hell, as some have done the *Weapon-salve*: passing by the cure of the *Kings evill*, altogether as improbable to sense: Neither rashly condemn all you meete with that contradicts the common received opinion, least you should remaine a foole upon record, as the *Pope* doth, that anathematized the *Bishop of Saltsburg*, for maintaining *Antipodes*; and the *Consistory*, that may possibly attaine the same honour, for decreeing against the probable opinion of the *Earth's Motion*: Since the branding of one *Truth* imports more disrepute, then the broaching of ten *Errors*: These be-

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ing only lapses in the search of new reason, without which there can be no addition to knowledge: That, a murdering of it, when by others greater wit and industry it is begotten: not to be accounted lesse then an unpardonable sin against the Spirit of Learning, Therefore mingle *Charity* with *Judgment*, and temper your *Zele* with *Discretion*, so may your owne Fame be preserved, without intrenching upon that of others.

Fall not out with *Charity*, though you find for the most part, *Ingratitude* lying at her Gate: which God hath contrived, the better to reserve requital to Himselfe: As he offers an high indignity to the *Divine Nature*, that robs God of his honour, by owning thoughts of him unsuitable to the dictates of Reason (the exactest Engine we have to measure him by out of the Volume of his Word;) So doth he offend no lesse against *Probity* that detaines another's *due*, contrary to Justice & the clamours of his owne Conscience: whereby he makes Himselfe &  
his

his Posterity heires to the Curse which the wheele of Providence, moved by the breath of God's first *Fiat*, doth usually stamp upon those, that endeavour to deface the impresse of Goodnesse and Equity, which appeared in all things at the beginning. Therefore be not forward to promote any *destructive Tenents*, or licentious after such *ill-gotten estates*, as the Law of power may for a small summe be woud to possesse you of, out of an hope to engage you, or a feare they might revert, in case they were not diffused amongst a multitude of owners.

Make not *Law*, or the *Power* you may possibly exercise in the *Common-wealth*, instrumentall to your private Malice: No murders being so bloody, as those committed by the sword of Justice.

Let not the Cheapnesse or Conveniency of *Church-lands* tempt you to their purchase: For though, I have not observed vengeance so nimble in this world; as Divines pretend,

and

pretend, yet what prudence is there, to submit all your future success to be measured out, by so severe Expositions; as *Church-men* usually make of *Sacriligious Persons*, which all are registred to be, that meddle with their *Revenues*; besides the danger and shame of refunding, in case a contrary zeale should repossesse the people: whose clamours and warrant cannot be thought lesse sufficient to obliterate your Title, then the former; written, as may be supposed, with more authentick Inke.

32. Denounce no enmity against the *Clergy*, for, supported by Prayers or Policy, they cannot long want an opportunity to revenge themselves; Neither oppose any Religion you find established, how ridiculous soever you apprehend it: For though like *David*, you may bring unavoidable Arguments, to stagger a popular error; None but the *Monsters* owne sword, can cut off the head of one universally received.

Runne not hooting after every

*new Light* you may observe to wander about, nor endeavour by a tumultuous dispute to puffe it out: for he that will *not quench the smoking flax*, may possibly accept of a Lamp composed of no richer stuffe then Rushes.

33. Grudge not *Tithes* to the Teachers of the Gospell, assigned for their wages by the divine Legislator; Of whose Institutes this was none of the least profound, That the tribe of *Levi* were prohibited all other Revenue, the what was deducible out of the tenth part of the other Elevens increase: setting bounds thereby to all the improvement; their wisdomes, and the tie the Priesthood had over the peoples consciences, might in the future possibly make, in causing their Maintenance to rise and fall, proportionable to the generall standard of the Nations felicity; which this limitation obliged them to promote, and for their owne sakes, to oppose all incroachments likely to interrupt their brethrens utility. This prompts me to believe, that if the like salary were assigned  
here

here, we might promise to our selves the same successe; Provided the soveraign Power reserved in their owne hands the collation of *Benefices*; without giving leave to any *Stipendiaries* or *Lecturers*, that signify little lesse then an *Anti-clergy*: And to perswade this, there may be more Reason, then the narrow project of this Discourse is able to find roome for.

34. Yet I cannot but by the way, mind you of the superlative *Wisdom* of *Moses*; who, least one sacrilegious injury should have proved a precedent for a greater (had the people made a benefit by the spoile) imployed the *Censers* of *Corah* and his complices to make plates for the *Altar*: But finding the *Gold* of *Idols* too ranck, decently to be used in the service of God, he reduc'd them to dust, and threw them into the River: least the multitude having been flesh'd on a *Calfe*, a false Deity, should after assume the boldnesse, to rob the true One, and those his *Institutes* appointed to live by his service.

35. And here it may not improperly be said, that *Cardinall Wolsey* was ignorant of, or had forgot this Aphorisme of Policy, when he pul'd downe *Monasteries* to build *Colledges*; by which he instructed that docile Tyrant *Henry the eight* to improve the same; there being nothing forwarder to demolish the results of Zele and Ignorance, then Learning and knowledge: Neither did he discover himselfe a more accomplished Courtier, when he laid the foundation of *Grave* for a living *King*, who could not be delighted with the sight of a *Tombe*, though never so magnificent, having lived in so high a Sensuality, as I may doubt, whether he would then have exchanged it for the joyes of Heaven it selfe. I instance in this, as a fit example, to dissuade you from thinking it discretion or manners to use funereous discourses before Princes or men in power, who hate nothing so much, as the thought of their owne Mortality, and therefore unlikely to be pleas'd with the Messengers of it.

ADVICE TO A SON.

The Conclusion.

**B**Eare alwaies a filiall reverence to  
your deare Mother; and let wher  
her old age, if she attaine it, *seeme redie-  
ous unto you*; Since that little, she may  
keep from you, will be abundantly re-  
compensed; not only by her prayers,  
but by the tender care, she hath, and  
ever will have of you: Therefore in  
case of my Death, (which, wearinesse  
of the world will not suffer me to ad-  
ourn, so much as by a wish) doe not  
proportion your respect by the mode  
of other Sons, but to the *greatnesse of  
her desert*, beyond requitall in relation  
to us both.

2. Continue in love and amity with  
your Sister; and in case of need, *help her*;  
what you are able; Remembring, you  
are of a piece, and Her's and Yours differ  
not

but in Name; which I presume (upon want of issue) will not be denied to be imposed on any child of her's, you shall desire to take for your owne.

3. Let no time expunge His Memory that gave you the first tincture of Erudition; to which he was more invited by Love then Profit, no lesse then his incomparable Wife: Therefore if God make you able, requite them, and in the meane while register their Names, among those you stand most obliged unto.

4. What you leave at your death, let it be without Controversy; else the Lawyers will be your heires.

5. Be not solicitous after Pompe at my Buriall, nor use any expensive funerall Ceremony; by which, Mourners, like Crows, devour the Living, under pretence of honouring a dead Carcasse. Neither can I apprehend a Tombe-stone to adde so great a weight of glory to the dead, as it doth of charge and trouble to the Living; None being so impertinent as Wasters, in my opinion, as those that build Houses for the Dead: He that



under the Herse of Heaven is convertible into sweet herbs and flowers, that may rest in such bosomes, as would creeke at the ugly buggs, may possibly be found crawling in the Magnificent Tombe of *Henry* the Seventh: which also hinders the variety of such con-  
 agent Resurrections, as unarched Bones enjoy, without giving interruption to That, which He, that will not let the same die, hath promised to such as will love him and expect his appearing: besides, that man were better forgotten, who hath nothing of greater moment to register his Name by, then a grave.

Contest not with such frantick people, as deny men the *Buriall* formerly used Christian: since unquietnesse im-  
 portunes a living Body more, then a ceremony can advantage one that is dead. Neither be too rigid in giving out the title of *Saint*, before their Names that appeare in the Scriptures are to have been really such: Since the practise in both senses, hath been often abused; the first to an over-  
 I sceme

steeme of the Creature, the latter to  
the discouragement of Piety, through  
a second Martyrdome inflicted upon  
the repute of those, who laid down a  
care of the world, if not their lives  
for the Gospell. Thus a wise man may  
convert the most putrid humors to a  
pious use, or where this falls short of a  
good Conscience, to eke it out with  
Patience, a far easier remedy, than  
lesse probable Contention. These and  
an hundred other Changes ought not  
to disturbe our Rest, who are lesse in-  
terested in what can happen after our  
death, then in what was extant before  
our birth; No bookes being legible in  
the Grave.

6. Neither can I apprehend such Hor-  
ror in *Death*, as some do that render  
their lives miserable to avoid it, mee-  
ting it oftentimes by the same way they  
take to shun it. *Death*, if he may be  
ghess'd at by his elder brother *Sleep*  
(borne before he was thought on, and  
fell upon *Adam*, er'e he fell from his  
Maker) cannot be so terrible a Messen-  
ger, being not without much *Ease*, if

er to eat some *Voluptuousness*. Besides, nothing in this world is worth coming upon from the house-top to fetch it, much less from the deep Grave; furnished with all things, because empty of Desires.

7. And concerning a future Account, of finding the Bill to swell, rather than wither, by continuance; Or if a stronger propensity to Religion, resides in an Age, then Youth (which I wish I had no cause to doubt of) it relates more to the temperature of the Body, than to any improvement of the Mind, and so is not worthy of any other reward, than what is due to the effects of humane infirmities.

8. To conclude, Let us serve God with that reverence we are able, and do all the good we can, making as little unnecessary work for repentance, as is possible: And the mercy of our Heavenly Father, supply all our Defects in the use of his Love. AMEN.

Thus I have left you finished (Dear Son) a Picture of the World; in this aspect, if not like it, that it is frail and confused.

fed; being an Originall not a Copie; No  
 more forrein help having been imploy'd in  
 it, then what my owne miserable Experi-  
 ence had imprinted in my Memory. And  
 as you have by Triall already found the  
 Truth of some of These; So I most ear-  
 nestly beg of you to trust the rest without  
 thrusting your fingers, like a Child, into  
 those flames, in which your Father hath  
 formerly been burnt, and so, add by your  
 owne purchase, to the multitude of incon-  
 veniences, he is forced to leave you by in-  
 heritance.

Now You are Taught to Live, ther's nothing  
 Esteeme worth Learning, but the way to Die.

*The End.*



*Reader mend*

Pag. 46. l. last. ln r. It. p. 69. l. last r. than  
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 p. 155. l. 22. r. can justly. l. last. r. hono  
 them. p. 157. l. 11. r. peoples.



This (\*) which now serves to fill a  
blank leaf, should have come in pag. 33.  
; N before S. 40. and may be removed thither;

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Studies, &c.

32

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Tis generally said of the Fox, that  
he supplants the Badger, and nestles  
himselfe in his Den. What may be  
his Nature in him, wile Seneca advi-  
seth for the highest Prudence, rather  
to purchase a House ready built, then  
to endure the tedious and troublesome  
Expectation and Charge attending the  
most diligent and able Contriver: who  
cannot find so much pleasure in seeing  
his Idea's brought into forme, as he  
shall meet discontent from the mistakes  
of his Commands, Greatnesse of the  
Expence, and Idlenesse of the Work-  
men; who the better to draw men into  
this Labyrinth, make things appeare  
more cheap & easy then any Undertak-  
er of such a taske ever yet found;  
Knowing, if once ingaged, the spurrs  
of Shame and Necessity will drive him

13

on;

on; when the *Buyer* may take or leave, having a world to choose in, and the choicest conveniences at another Cost, without participating of their disgrace, for such faults as curiosity may find, and he himself might have fallen into, had he been Operator: since nothing was ever yet so exactly contrived, but better information, or a new discovery of a more commodious *Fashion* or *Situation* did not arraigne of Defect. Which altogether proves it the best advice; rather to endure the absurdities of others gratis, then to be at the cost to commit greater your selfe.

40. Keep

AN INDEX  
of the Particulars contained  
in this

ADVICE TO A SON.

Whereby also the Reader may find the  
Additions to this Impression (whether  
Whole Paragraphs or part) noted  
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3.—

